The Outlook

Vol. 67 January 12, 1901 No. 2

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

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The Outlook

Published Weekly

Vol. 67 January 12, 1901 No. 2

Shall Negro Disfranchisement Reduce Southern Representation?

Representative Olmsted, of Pennsylvania, sprang a surprise in the House last week by offering a resolution directing the Census Committee to report upon the extent to which different States have abridged the right of adult male citizens to vote, in order that Congress might be enabled by this report to reduce the representation of these States, as the Fourteenth Amendment to the Constitution requires. When this resolution was offered, the Democratic leaders tried to get it ruled out of order, and, failing in this, they succeeded in preventing its immediate consideration, by the close vote of 81 to 83. No Republican voted with the Democrats on this question, but several Republicans paired with absent Democrats so as to leave thirty-two Republicans absent and unpaired, as against only sixteen Democrats. Two Republicans—Landis, of Indiana, and Mann, of Illinois—answered present, but declined to vote. A day or two later the resolution was referred to the Census Committee without a division, but by this time the debate had made still clearer the fact that the Republicans were not united in favor of carrying out the purpose of the resolution, while the Democrats were united against it. Among other Republicans who showed themselves hostile to reducing the representation of States which disfranchised negroes was Representative Grosvenor, of Ohio, who has often been recognized as the spokesman of the Administration. Mr. Grosvenor's argument was to the effect that it was impracticable to attempt to carry out the provision of the Constitution governing representation, because nearly every State imposed some restriction upon the right of suffrage other than is mentioned in the Constitution—Ohio, for example, disfranchising every citizen who has not resided in the State for a year. The Fourteenth Amendment reads as follows:

> When the right to vote . . . is denied to male inhabitants twenty-one years of age and citizens of the United States, or in any way abridged except for participation in rebellion or other crime, the basis of representation shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

This stipulation is perfectly definite, and obedience to it is in no wise rendered impracticable by the fact that nearly every State restricts the suffrage to those who have resided therein for a definite period. The present law allows only one Representative for every 174,000 people, and the disfranchisement of citizens who have recently changed their residence would nowhere deprive a State of a Representative. Even the long-standing provision of the Massachusetts Constitution denying illiterates the right to vote does not lessen the number of Congressmen to which Massachusetts is entitled, for among her native citizens less than one per cent. are illiterate, and among her immigrant population the illiteracy is chiefly confined to aliens. If, however, Massachusetts by her educational qualification did reduce her voting population by one-twelfth, it is clear that she would have a Constitutional right to only eleven Representatives instead of twelve. In several of the Southern States the disfranchisement of negro illiterates does reduce the voting population sufficiently to reduce the number of Congressmen to which these States are Constitutionally entitled. In North Carolina the negro illiterates constitute twenty per cent. of the adult population; in South Carolina, thirty-seven per cent.; in Mississippi, thirty-five per cent., and in Louisiana thirty-five per cent. These States must each lose

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two of their present Representatives, or else their voting population receives larger representation than the voting population of other States, in direct violation of the Constitution.

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The Army Bill The debate on the Army Bill in the Senate last week, instead of dealing with the special provisions of the bill, took a decidedly political turn and again called forth expressions of opinion in regard to the larger aspects of the Philippine question. The utterances of Senator Teller and Senator Hoar from the Republican side and of Senator Wellington on the Democratic side were specially noteworthy. Mr. Wellington asserted that, in his judgment, the Philippines do not belong to the United States for the purpose of permanent acquisition, and that he voted for the twenty millions paid to Spain "under a misapprehension, and under misinformation from the Administration." Mr. Teller withdrew his declaration of two years ago that there was no danger of imperialism, and said that imperialism now existed in its worst form in the Philippine Islands, where "five men, strangers to the country and its language and unacquainted with its interests," exercise all power; he added, "Under the law they have a right to be there, but under God's law they have no place there at all." Mr. Teller nevertheless said that he was willing to vote to maintain the army and the flag so long as the Government demanded support from Congress, no matter how illogical his position might seem. Senator Hoar offered an amendment providing that no further military force shall be engaged in the Philippine Islands except such as may be necessary to keep order in places now under actual peaceable control of the United States, and to protect persons and property, until the President shall have proclaimed an amnesty and shall have agreed upon an armistice, and shall have invited a deputation of at least ten Filipinos to visit the United States—all of whose expenses shall be paid by the United States. Mr. Hoar addressed the Senate with great earnestness on this amendment, the chief object of which, he said, was to give a hearing to the leaders of the Filipino people. "It is idle," he said, "to tell us that these people are not fit for self-government; the way to prepare them for liberty is to set them free." In addition, he urged that a Commission of men of the highest character and standing should be appointed to ascertain all the facts and to make them known to Congress and to the people.

❀

Senator Hoar's Proposition Senator Hoar's proposition appears to us to seek a desirable end by undesirable means. There is no reason why Congress should attempt to do by indirection what it has entire power to do directly; that is, there is no reason why this proposition should be introduced as a rider to an army bill. If Congress desires the President to proclaim amnesty or to invite delegates from the Philippines to visit and confer with the Executive as to terms of peace, it has only to pass a bill or even a joint resolution to this effect. The President has repeatedly declared that the responsibility of determining what policy shall be pursued in the Philippines rests with Congress, and there is no reason to think that he would even desire not to carry out whatever policy a Congress dominated by the Republican party might direct, still less ground to imagine that he would endeavor to avoid doing so at the risk of breaking with his party. But there is another and even more serious objection to Senator Hoar's proposal. It is known that there are some Filipinos who are ready to acquiesce in American sovereignty, while those who are not are mostly in hiding or in arms against the United States. The latter would hardly accept an invitation to come to the United States, even if it were consistent to invite them while the war is still going on and they are in arms against us. And if the President were to invite a delegation made up of friendly Filipinos, nothing would be gained, since their action would not represent the armed Filipinos, and would be more likely to embitter than to conciliate them. What progress toward settlement would have been made had President Lincoln invited Union men from the South, or had George IV. invited Tories from America, to a conference, with a view to ending war?

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We beg leave to suggest to Senator Hoar a proposition which The Outlook has already made editorially. We should like to see him introduce into the Senate four resolutions to the following effect: 1. Granting amnesty for all political offenses to Filipinos on condition that they lay down their arms. 2. Guaranteeing to the Filipinos all the rights of person and property, civil and religious, guaranteed to the people of the various States in the Union by the Constitution and the Bill of Rights. 3. Promising them local self-government analogous to that enjoyed by the people of the Territories of the United States—details to be settled in conference with the Filipinos as soon as peace is restored. 4. Promising, as soon as peace is restored and a general election is possible, that such a general election shall be held for the purpose of choosing commissioners to represent the Filipinos in a conference with representatives of the United States for the purpose of determining what shall be the future relations between the two countries. If Senator Hoar will introduce resolutions to this effect in Congress, we are very sure that he will find himself supported by the most influential journals of the country, of both parties; and it is entirely probable that such a policy, authoritatively adopted by Congress and honestly carried out in the Philippines, would be welcomed by the leaders of the armed forces in that country as affording a basis for peace.

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The Cuban Constitution It was reported last week from Havana that the Central Committee of the Convention has agreed upon a constitutional plan which will very soon be presented to the Convention in open session. The two points most at issue have been whether the form of government should be unified, like that of France, or in the nature of a confederation of States with partly delegated sovereignty to the general government, as in the United States; and, secondly, whether the candidate for Presidency must be of Cuban birth. The Committee have decided, as to the first point, that the government should be of what may be called a unitarian form, with a President, a House of Representatives elected directly by the people (one member to thirty thousand people, or fifty-two in all), with four Senators from each department to be elected through the municipal councils for six years, while each department will have an Assembly elected by popular vote. The suffrage in this plan is limited only to male natives over twenty-three years old, or to males not natives who served four months in the war with Spain. As to the qualifications of the President, any native or naturalized male citizen who served in the "Ten Years' Revolution" is eligible. This provision is evidently framed so as to make General Gomez possible as a candidate for the Presidency.

❀

Governor Odell's Message Governor Odell, of New York, begins his administration with a businesslike message to the Legislature. To the astonishment of his critics, he makes its main feature economy in public expenditures—not economy in the abstract, which so commonly serves to feather the nests of politicians, but economy in the concrete, which if carried into effect would disturb their nesting-places. He first points out that the collection of the inheritance tax is costing over three hundred thousand dollars a year—or more than ten per cent. of the sum collected. Nearly a quarter of this sum goes to county treasurers as fees for the signing of duplicates and transmitting money, and nearly a third of it is paid out for the appraisement of property. Governor Odell estimates that one hundred and fifty thousand dollars can be saved in this field. Similar economies, he believes, can be effected by curtailing the employment of special attorneys and having the State's legal department perform the work, and by the limitation of the number of employees in the Legislature. Legislative extravagance might be checked by the systematic substitution of definite appropriations for definite purposes, instead of lump sums for general purposes. This change would not only, as the Governor suggests, make it possible for him to veto extravagant items, but also would enable the public to know just how the public money is being used. In the matter of public printing he urges that the present expenditure of nearly six hundred thousand dollars

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a year might be greatly reduced, though he does not specify any individual abuse; and the cost of county government he would sensibly lessen by substituting salaries for fees, so as to put an end to the payment of nearly one hundred thousand dollars a year to several county officials in this city and Brooklyn. Still another fertile field for economy the Governor believes to lie in the number and costliness of the State Commissions. He believes that the services performed by the Board of Mediation and Arbitration, the Bureau of Labor Statistics, and the Bureau of Factory Inspectors could all be performed at less cost by a single Department of Labor, and that the work of the Forest Preserve Board and the Forestry, Fish, and Game Commission could be done as well by one bureau. In a similar vein, but at much greater risk of loss, he recommends that the work of the Board of Health be performed by a single individual—though this board has deliberative functions which an individual officer could not discharge; and still further along this same line he recommends that the work of the Charities Commission and the Prison Commission be each performed by a single State official. Inasmuch as the present Charities Board and Prison Commission are composed of a score of people, who serve the public chiefly from public spirit, and have served it with marked efficiency in the past, this recommendation seems to be distinctly bad, and not even in the direction of economy. All this work requires the attention of people who have their hearts in it, and their meetings to formulate regulations and report upon administration cannot be dispensed with and the whole work deputed to a single professional inspector. What the Governor says about the costliness of the State care for the insane seems also to be without warrant, since the cost of buildings, which he so much emphasizes —$900 per capita—is no greater than the average cost of residence property in any of our great cities, and has besides been greatly reduced under the very board he criticises. Nevertheless, it is a gratification to have a public official err on the side of economy. On another page will be found an editorial on Governor Odell's message considered in its general personal and political aspects.

Street Railway Franchises

The conflict at Columbus, Ohio, over the extension of the street railway franchises culminated last week in a public mass-meeting, which was attended by 1,500 citizens. They met to protest against a blanket franchise, which the Mayor and Board of Public Works had framed in the interest, as was charged, of the company. This blanket franchise provided that hereafter seven tickets should be sold for a quarter, but made these tickets good only from 5:30 till 7 in the morning and from 5:30 to 6:30 in the evening. It also extended the present franchises for twenty-five years. Dr. Gladden, who, as a member of the City Council, has taken a most prominent part in the discussion of the contentions between the company and the city, presided, and outlined the general demands of the public. With ex-Congressman Outhwaite, the President of the Board of Trade, he was the chief speaker. Strong resolutions were adopted demanding a four-cent cash fare, the sale of eight tickets for a quarter, universal transfers on all tickets, and the stipulation that no franchise should be extended for a longer period than the longest existing franchise has yet to run. The desire is that the city shall be given a free hand to deal with the whole situation at the earliest possible date. Twenty-five representative men were appointed by Dr. Gladden to present the resolutions to the Mayor and his Board. The Council has final jurisdiction in the settlement. It is reported that the company will grant concessions in the direction demanded. The company's attempt to make contracts for the extension of some of its franchises was what precipitated the present crisis. It became necessary, as Dr. Gladden expressed it, "that the city and the company should reach an understanding about their partnership business." Dr. Gladden's attitude toward the question is eminently judicial, and his position and influence in the City Council give assurance that the rights of the public will be secured.

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Death of Philip Armour

Mr. Philip D. Armour, who died at his home in Chicago on Sunday afternoon last, was one of the greatest organizers of

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industry this country has known—a man of genius in practical lines, and a man also of deep feeling and of very generous impulses. Born at Stockbridge in this State in 1832, Mr. Armour, after a childhood on his father's farm, had the advantage of attending one of those old-fashioned academies which in New York as in New England in a former generation imparted, not only good training, but a certain quality of culture. The discovery of gold in California led him overland to the Far West, and a good deal of the journey he accomplished on foot. He had some success, and returned to his home in 1856, with the conviction, however, that his real place of effort was to be in the West. He established himself in Milwaukee in the wholesale grocery and commission business; from that he passed into grain transportation, and in 1875 moved to Chicago to take charge of the pork-packing establishment which his brother had built up. This concern became, by virtue of skill, business management, and untiring energy, the largest in the world in its own field, its business exceeding one hundred million dollars a year, and its pay-roll including more than eleven thousand persons. Mr. Armour's charities have been on a great scale, foremost among them being the Armour Mission, the Armour Institute of Technology (to which nearly two and a half millions of dollars was given), and the Armour Flats, which comprise more than two hundred apartments and are rented at moderate prices to workingmen. The organization and work of the Institute have been described in The Outlook. Like nearly all great organizers, Mr. Armour had immense capacity for work; it was said of him that none of his employees worked so long or with such untiring zeal.

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The Twentieth Century's Economic Problem

Ex-Senator Edmunds, of Vermont, and ex-Mayor Hewitt, of New York, have within a few days given striking expression to the same thought respecting the economic problem of the century just begun. Ex-Senator Edmunds, in reply to a prominent newspaper's question, What is the chief danger confronting the new century? said: "Ignorance, greed, centralization of wealth and of social and political power, and the consequent inequality of position and opportunity, without which liberty and justice cannot exist." Ex-Mayor Hewitt's remarks to the same effect were made almost the same day in an address before a meeting to raise funds for the East Side work of the Episcopal Church in this city. Mr. Hewitt said:

> Since 1840 our National wealth has increased five times as fast as our population. The advance of industry which has brought us this wealth beyond the wildest dreams of avarice has also brought on conditions which make it an absolute impossibility for some people to live decent, respectable lives. The rich have not even begun to do what they ought to do. Men that I almost worship for their generosity and solicitude for those that have less are not giving, in proportion to their wealth, the half that was given by their families a generation ago. Have we the right to take all this wealth and do nothing to correct the evils created in its production? Can you accept these millions and shut your eyes to the evils which weave themselves about the producers? Can any one be content with such conditions? Good God! Can this be the end to which we have been working all these centuries? Is this the result of our industrial development, and must our prosperity as a Nation be purchased at such a staggering price? If these terrible tenements, these overcrowded districts, these dark and foul dwelling-places, and all the attending miseries, must go with industry, then I would to God that every industrial center could be destroyed, as were Sodom and Gomorrah of old, and men be driven back to the land where they can at least have the breezes and the green grass and the sunshine and the blue of heaven to look up to.

Mr. Hewitt's historical statement regarding the increase in National wealth is not rhetoric, but fact. Half a century ago, when the first estimate of National wealth was made by the Census Bureau, the aggregate value of private property, excluding slaves, was little more than five billion dollars. Our population is now but little more than three times as great as then, but our wealth is more than fifteen times as great. Yet, except at the South, the proportion of propertyless families is perhaps greater now than then, and he poverty of the poor is made the more distressing by reason of the contrasts in economic conditions that have developed. The increase in our aggregate wealth is likely to go on, and the Nation's welfare depends upon whether the increase goes chiefly to augment the power and luxury of those already rich, or the independence, comfort, and culture of the rank and file

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of the people. In other words, the problem before us is to make the increase in National wealth synonymous with the increase in National well-being.

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The Saving of the Palisades

An admirable piece of work has been done by the Commissioners appointed by the Legislatures of New York and New Jersey last winter to arrest the destruction of the Palisades and preserve the scenery of the Hudson River from further devastation. The Commissioners, after a good deal of quiet work, have at length been able to make an agreement which stops all blasting of these picturesque cliffs until sufficient time has elapsed to enable the Commissioners to purchase them. Five thousand dollars was appropriated by the Legislature of New Jersey, and ten thousand dollars by that of New York; the first amount has been paid out in the expenses of surveys, title-searches, and other preliminary investigations, and the second amount has been paid down in order to give legal effect to an agreement by which all the quarry privileges are to be sold by their owners for the sum of $132,000. A number of citizens of New York have agreed to contribute the balance of the purchase-money, amounting to the sum of $122,500, in case the Commissioners are not able to persuade the Legislatures of the two States to contribute a sufficient fund to carry out the preliminary contract made by the Joint Commission. It is not only proposed to secure the property between Fort Lee and Huyler's Landing, but also to construct a driveway at the base of the Palisades, the public thus acquiring the face of the rocks and all the land between their base and the river. It is very much to be hoped that the Legislatures of the two States will promptly make the necessary appropriations to carry out this agreement. The Commissioners have rendered a great service, not only to this community, but to the whole country; for the Hudson River is one of the country's great scenic possessions, and the Palisades is a striking feature of the scenery of the Hudson. At a time when the public had given up all hope of preserving the Palisades, the Commissioners have quietly but effectively accomplished this important object, and have given the community an object-lesson in wise and efficient management. Their success will stimulate similar efforts to preserve the landscape everywhere; while their plan, when it is carried out, will greatly enlarge the opportunities for pleasure of the people of this part of the country.

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China

Last week Li-Hung-Chang and Prince Ching, the representatives of the Chinese Government, made some pertinent inquiries concerning the Powers' preliminary note, which we trust may be met with frankness and generosity by the Western Powers. The inquiries concerned chiefly (1) the size of the Legation guards to be maintained at Peking, and whether these were to be properly guards or small armies of occupation, and (2) whether the clause providing for the destruction of forts may not be construed as meaning their dismantlement. The Powers can well allow the Chinese Government to save its "face" as much as possible, and we hope that, while sternly insisting upon adequate punishment, our own Government will be foremost in the endeavor to secure a liberal construction of all clauses. While reports still come of punitive expeditions in the north, it is presumable that their discreditable history is now a thing of the past. The proper "Middle Kingdom," the Yangtse provinces, would appear to be well pacified, if we may judge from the request of Chang-Chi-Tung, Viceroy of Hunan and Hupe, that the missionaries return to their posts, at least in the great cities such as Hankau and Wuchang. At the same time, however, this Viceroy (now well known to Americans through the translation of his book, "China's Only Hope") has been telegraphing to Li-Hung-Chang and Prince Ching, strenuously urging them to delay the signing of the note until the above-mentioned clauses had been amended, and especially until that portion of the preamble had been expunged which charges the Imperial Court with responsibility for the attacks on the Legations. He also telegraphed to Singan, urging the Court not to return to Peking, on the ground that the note permits the Powers to retain ten thousand troops between Peking and the sea. Consequently an Imperial decree was issued

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to delay the affixing of signatures, but the Chinese plenipotentiaries replied that it was impossible to recall the assent given. A striking event of the week was the publication of the text of China's agreement with Russia relative to the latter's "protection" of Manchuria. By its terms the Russian Resident at Mukden, the capital of the province, will exercise the same functions as those of the Russian Resident in Bokhara, or those of the British Residents in the Native States of India. Manchuria may now be regarded as *de facto* a Russian province. By a pre-existing arrangement, Russia already has the right to maintain all troops necessary for the protection of the Manchurian portion of the Trans-Siberian railway.

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The Boer War Last week Lord Roberts arrived in England, after having done far more than any other man to deliver the British Empire from its gravest crisis since Yorktown, Trafalgar, and Cawnpore. The Queen at Osborne conferred upon him the dignity of an earldom and invested him with the Order of the Garter. On arriving at London he was met at the station by the royal princes, who escorted him to the Queen's town house, Buckingham Palace, which he entered by the gateway reserved for crowned heads alone. The streets were gayly decorated and congested with cheering throngs. Never has a British subject been received with more exceptional distinction, nor have honors ever been more worthily bestowed. In sharp contrast are the gloomy reports from South Africa since the Field-Marshal's departure. Into Cape Colony the Boers have now penetrated further than ever before, and additional districts have been placed under martial law. It is estimated that fifteen hundred Cape Dutch have now joined the invaders; as the specter of a general Dutch rising seemed to loom greater than before, guns have been landed from battle-ships in the harbor of Cape Town. At Cape Town itself there was instant and abundant response to the Government's call for a citizen army of defense at the rate of five shillings ($1.25) a day per man. Employees in railways, banks, offices, and mercantile houses so largely offered their services that the ordinary administration of affairs has been somewhat paralyzed. This display of enthusiasm and energy, together with Lord Kitchener's prompt concentration of troops, has slightly restored confidence in the uninvaded districts; in the invaded the fugitive Boer tactics have so far rather neutralized the effect of concentration. Thus within a twelvemonth we see again in South Africa a struggle, not so much to pacify the Boer States as to repel the Boer invasion of a British colony. If it were not for our own experience with the Seminoles, and later in the Philippines, it would seem strange that an army of more than two hundred thousand men of all arms should be unable to disperse an army of less than a tenth of that number, without artillery. Last week the London War Office issued a list of the British casualties which had occurred during the war; the total deaths alone are over twelve thousand. This, with a bill of costs reaching six hundred million dollars, is the appalling price which England must pay for the history of the past fifteen months. The latest report from Lord Kitchener tells of an engagement near Lindley in which three British officers and fifteen men were killed and as many wounded.

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Australian Federation On New Year's Day, at Sydney, the Earl of Hopetoun was sworn in as first Governor-General of the federated Australian Colonies, amidst ceremonies unprecedented in the antipodes. The demonstration was participated in by scores of thousands of people. The first Federal Ministers also took oath of office. Mr. Edmund Barton is Prime Minister, and the policy of his ministry, it is expected, will be along protective tariff lines. The reading of the Imperial Commission was attended with impressive singing from thousands of school-children of the "Te Deum," the "Hallelujah" chorus, "Australia Fair," and other religious and patriotic hymns. Celebrations on a smaller scale occurred at Melbourne, Brisbane, and other places where local Governors were sworn in. Thus the Commonwealth of Australia takes more definite place among the countries united under British sovereignty. In The Outlook of December 22 last will be found an editorial discussion of the meaning and probable outcome of this important event.

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Sir John Tenniel The retirement of Sir John Tenniel from the staff of London "Punch" probably marks the end of a professional career which has extended over more than four decades and has given the cartoonist a world-wide reputation. The fun in "Punch" is not always readily recognized by the American; but Sir John Tenniel's work has been conspicuous from the beginning by reason of a certain seriousness of purpose underlying inventiveness, expertness, and humor in the use of the pencil. Although the individual cartoons have been suggested by conditions and events now in the past and by persons who have left the stage, these pictorial comments on policies and men are still intelligible, and are no small part of the historical record of the last forty years in England. Like all successful cartoonists, Sir John had an instinctive perception of the humorous, the ridiculous, the weak, the dramatic, and even the strong aspects of a situation or a policy. He had a thoroughly journalistic sense of immediate interest in public affairs and in public persons, and he succeeded in interpreting men without ever being offensive or vulgar. His work has been characterized by broad lines of excellence rather than by mere technical skill, and he has succeeded by virtue of steady insight rather than by grotesque exaggeration or insolence. He has looked at the world, not only with keen eyes, but with a high ideal of public conduct and action; and his contribution to journalism (for he has been in his way one of the most effective journalists of his time) has borne the stamp of sincerity, dignity, and intelligence. His work ought to be set as a lesson to all cartoonists, because it discloses so clearly the right lines of satiric expression, and the public service which a humorist can render to society and his time.

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The New Century The new century was ushered in with many kinds of celebrations in all parts of the country. The significance of the advent of a new era was recognized in a very general religious observance of the event in churches of all kinds from the Atlantic to the Pacific, and many of these midnight services were singularly impressive by reason of their historical associations. In the Old Dutch Church which stands among the ancient graves in the Sleepy Hollow Cemetery at Tarrytown-on-Hudson, for instance, the two-hundredth anniversary of which was celebrated not many years ago, a brief but memorable service was held, which deeply impressed with its historical associations, as well as with their felicitous interpretation, all who were present. In another small community all the churches were thrown open, and the congregations, made up of people of every class and religious association, moved in procession to the different churches, a brief service being held in each church, the minister of the church officiating. The Roman Catholic Church was filled with Protestants, while the Protestant churches held many Catholics within their walls; the concluding service was held in the Episcopal church, and a Congregational clergyman presided. In Boston a celebration was held before the State House, the exercises beginning a little before midnight with a blare of trumpets from the State House balcony. This was followed by the reading of selections from the Ninetieth Psalm by Dr. Edward Everett Hale, by the singing of Samuel Sewall's Hymn written for the city of Boston at the dawn of the eighteenth century, by the recitation of the Lord's Prayer after the striking of the hour of midnight, and by the singing in chorus of "America." In many cities public buildings were illuminated, chimes were rung, and the streets were thronged as at midday; everywhere perfect order prevailed. This general religious and popular observance of a very impressive event was not only picturesque, but brings into clear relief the advance in brotherliness, in the sense of the unity of the race, and in general popular orderliness which has been made during the last hundred years.

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Notes from Mission Fields The report of the ninetieth year of the American Board of Commissioners for Foreign Missions, the oldest society of its kind in this country, presents many noteworthy facts. The change that Christianity is beginning to produce upon the intellectual and religious life of India is shown in Baroda, a purely native State. Two girls' schools with twenty-two pupils,

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a quarter-century ago, have increased to 108 schools with 9,151 pupils, and nearly 6,000 girls besides attending school with boys. Social ideas are being leavened meanwhile. In Japan a forward movement contemplates effort to reach the peasant classes hitherto but slightly affected by Christianity, the effect of which has thus far been mainly upon the upper classes. Quite exceptionally in usual missionary experience, a large proportion of Christian men hold leading positions as members of the legislature, officers in the army and navy, teachers and professors in the national universities and colleges. The Japanese seem more ready to welcome Christian teaching than ever before, and more missionaries are needed. In western Turkey the work of evangelization is passing into native hands, and the missionaries are devoted specially to the training of an educated leadership, with 384 young men and women now in colleges, and 1,283 in high and boarding schools. In eastern Turkey, though the Armenians are recovering from the massacres, the life of the churches is paralyzed by the dread of their repetition, many pastors and leaders have fled the country, and the missionary force, burdened with the support of two thousand orphans, is very hard pressed. Only in China is it in worse straits. Here, however, there is a great contrast. While the Shansi Mission has been entirely swept away by massacre, and the North China Mission has lost five stations out of seven, besides its missionaries slain at Paotingfu, the South China Mission has been unusually prospered, with a gain in communicants of thirty-two per cent. Here remarkable success has followed the labors of Chinese converted in America and returning as missionaries. The statement deserves record here that during the Boxer persecution some came forward to join the church—twenty-two in May, 1900—and that all who had been baptized stood firm. In Austria, Spain, and Mexico a liberalizing evangelical work is being prosecuted with good results, although in Spain it has been more bitterly opposed than for thirty years, and with outbreaks of violence that are openly condemned by Spanish liberals. The Christian Endeavor movement is actively promoted by Mrs. Gulick's flourishing International Institute for Girls.

Missionaries Vindicated It has often been claimed that the missionaries formed the principal cause of the recent outbreak in China. The most recent testimony to the contrary comes from Mr. Goodnow, United States Consul-General at Shanghai. He says that the work of American missionaries in particular had done much to make the people, as a whole, friendly rather than unfriendly to the missionary cause, because thousands of Chinese were freely treated in our hospitals, and other thousands freely educated in our schools. Li-Hung-Chang had told Mr. Goodnow that he considered American missionaries superior to those of any other country. The Boxer outbreak originated in the province of Shantung, a district where there is always flood or famine. For several seasons there had been very small crops. The people of Shantung, says Mr. Goodnow, are poor and dissatisfied, and the conditions were ripe for an outbreak when thousands of junkmen were temporarily thrown out of work by the new railways which the foreigners were building. The disregard of Chinese susceptibilities with which this work was pursued, Mr. Goodnow points out, was skillfully used by political agitators for their own ends, and was an occasion of ultimate war and massacre. Another cause, he says, is the new communication by telegraph, which has spread a knowledge of outside affairs among all classes of Chinese; newspapers have also increased greatly, and all classes read them now. As they have learned of foreign ideas of China, these readers had become impressed with pride of country and determination to thwart suggested plans of foreign Powers. While the quieting influence of the southern Viceroys kept the uprising confined to the northern provinces, several of these Viceroys told Mr. Goodnow that if partition of China were attempted, they would not try to restrain their people. Americans are popular in China, adds Mr. Goodnow, as the people know that we do not want any part of their country.

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The Social Apostolate While a movement for a revival of religion in the familiar line begins in this city and elsewhere with the incoming of the new

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century, and is entered into with especial zeal by the Methodist Church, a religious revival of an unfamiliar type begins in Chicago under the lead of Dr. George B. Herron. Associated with him are several young men who have had pastoral experience, and whom he has inspired by his teaching and his spirit. "The Social Apostolate," as it is called, begins in Chicago on the first Sunday of January with a series of discourses at the Central Music Hall by Dr. Herron. The type of the revival in view is suggested by the leading subject, "The Economics of the Kingdom of Heaven," and by the subject of the opening discourse, "The Need of a New Religious Synthesis." Professor Herron holds, with the late Roswell D. Hitchcock, of Union Theological Seminary, that the Christianizing of Christendom is the great need of our times. But he holds further that this cannot be accomplished until our present economic order is transformed into accord with the spirit of brotherhood which is vital to Christianity. That this involves serious self-sacrifice is apparent, but this also is vital to Christianity. This, in brief, is the message of the Social Apostolate, a preaching of the cross in its demand for the crucifixion of egoistic interests, so that industrial and commercial life may be conformed to the Christian principle of the brotherhood of men. Professor Herron's discourses are to continue every Sunday afternoon till April. His associates are to carry on a branch work meanwhile. Neighboring cities, as Rockford and Elgin, have called for the new evangel. It is designed to extend it from Chicago as a center to other large industrial cities, and particularly to New York. "The Social Crusader," published monthly at Chicago, at fifty cents a year, and edited by the Rev. J. Stitt Wilson, one of Dr. Herron's associates, is the press representative of this interesting movement.

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The Late Dr. Cave The death of the Rev. Alfred Cave, D.D., Principal of Hackney College, London, has removed a conspicuous teacher and leader of the Congregational churches. His special studies in Oriental languages, Biblical criticism, and theology, begun during his early years in the ministry, prepared him for the work of teaching to which he was called in 1880, as Professor of Hebrew at Hackney, and, in 1882, to its principalship. His subsequently published works procured him an eminent reputation as a theologian, while his organizing ability and energy effected a remarkable transformation and development in the college. As teacher, preacher, and administrator Dr. Cave possessed a rare combination of qualities, pervaded with a peculiarly deep and fervid evangelical spirit, which, coupled with high learning, tempered him with a conservatism quite free from narrowness. He passed away in his prime, at the age of fifty-six.

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American Churches Abroad: Berlin The colony of American students at the University of Berlin is larger and more important than that at any other German university, and the colony of Americans in Berlin now exceeds in number the colony which was long so prominent in numbers and quality, that at Dresden. American Episcopalians in Berlin are in the habit of attending the services at St. George's, the beautiful English church in one of the royal parks, but those who are not Episcopalians have had no worthy church-home. For forty years they have met in a hall, to which they have endeavored to give as ecclesiastical an appearance as possible. Those who have visited Berlin or resided there will learn with satisfaction that the American church has now secured and paid for a lot on Nollendorf Platz, in the center of the American colony. Governmental red tape has been cut, and permission to build received; the contract is ready for signature, but to finish the proposed structure without a debt the sum of fifteen thousand dollars is lacking. Debt in a place like Berlin would be specially disastrous to a foreign religious enterprise, for, as Dr. Dickie, the energetic pastor of the church, says, "Here is no abiding community; we preach to a procession." He appeals to the American people, and particularly to those who have enjoyed the benefits of life and work in Berlin, to take away such a reproach from the name of America in Germany, and to provide a center for the religious and social life of the two thousand of our compatriots,

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mostly students, who, of all the foreign colonies in Berlin, alone have a church having no building of its own.

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American Churches Abroad: Munich

In Munich the American church was started two years ago; it has now an average attendance of about a hundred persons, with a Bible class of half that number. The services are conducted according to the Episcopal form, but they are entirely free from any sectarian bias. Munich is the seat of a renowned university, and it is a center for the study of music, painting, and sculpture. The length of a student's residence in Munich ranges from one to four years. Here, as in Berlin, many young American men and women find themselves surrounded by conditions of life hitherto quite unknown to them. For the first time, perhaps, they are cut loose from the restraints of home and religion. As Mr. Royce, the pastor of the Munich American Church, suggests, this may be the most perilous crisis in their lives. A home church in such capitals as Berlin and Munich is probably the one link to bind these young people to their country and their religion. Only those who, as students, have actually experienced life in Germany, France, or Italy can fully appreciate the importance of the patriotic, moral, and religious influence exercised by the American church abroad. The Munich institution has special claims on home support; Mr. Royce has no salary, and his church receives no aid from any source in America except as it is generously given by individuals. Contributions for the Berlin church may be sent to the Rev. Dr. Dickie, who is temporarily in this country. He may be addressed at the St. Denis Hotel, New York City. Contributions for the Munich church may be sent to the Rev. Monroe Royce, No. 7 Maffei Strasse, Munich, Bavaria.

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Leo XIII. and France

The Pope's physician announces that, notwithstanding recent fatigues, his Holiness is in excellent health. During the past year the nonagenarian Leo XIII. officiated at seventy functions in St. Peter's, and received two hundred and twenty-five organizations of pilgrims. In the same time he gave audiences to four thousand persons. This did not prevent his issuance of eight encyclicals and twenty apostolic letters. Frenchmen are querying as to whether the Pope's first written document in 1901 may not be concerning their affairs. They know that the growth of Roman Catholic associations in France has disturbed his tranquillity, and that he will endeavor to protect the really good orders possibly menaced by the bill which the Government has already introduced in Parliament. This measure would strike at all societies, associations, or orders, whether religious or not, which are suspected of being centers of treasonable propaganda, just as, with reason, the Government struck at the Assumptionists and found it to be both an anti-Semite and a Royalist enginery. M. Waldeck-Rousseau, the Premier, says that such a law is necessary to insure the permanency of republican institutions. On the contrary, Leo XIII. is said to have called the measure "the negation of all the laws of liberty"—but this should be taken with a grain of salt, as the Pope is too astute a diplomat to allow himself to be "interviewed;" if he has views to express, they come in the form of an encyclical or a pastoral letter. There is no question, however, as to the views of most of the Roman Curia—the prelates forming the Vatican councils. Through their organs they have already pointed out to M. Waldeck-Rousseau that his great predecessor, Gambetta, did not succeed in endeavoring to legalize a similar policy.

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A Buddhist Circular

The New York "Independent" publishes a circular issued in the name of the "Representatives of the Great Japan Buddhists' Union at their headquarters" in Kyoto, Japan, addressed to the "consideration of ecclesiastics throughout the world." The authors of this circular make themselves to a certain extent responsible for the charges which have been preferred against the Christian missionaries in China. We think that history abundantly shows that these charges are greatly exaggerated where they are not wholly false; that the anti-foreign feeling is very slightly, if at all, due to prejudices against the missionaries, and is chiefly, if not wholly, due to the contemptuous disregard of Chinese

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prejudices by the commercial and political representatives of Western nations, especially the former. There is no ground for the affirmation that "the missionaries are to be held largely, if not entirely, responsible for the present disturbances of the Middle Kingdom," a statement which, if made by one Christian sect of another Christian sect, would be put down wholly to sectarian prejudices. The Buddhist Representatives "submit two proposals to the propagators of religion in the world." The first is that the missionaries should avoid any act calculated to create a suspicion "as to the existence of their secret connection with the foreign policy of their own countries"—a vague phrase, the value of which depends upon the interpretation to be accorded to it; and that they also refrain from claiming compensation for damages incurred, we judge from the acts of mobs, or perhaps even of the government itself—a moderation which we are inclined to think would be commendable if the claim involved for its exaction military force. The second proposition asks that the missionaries be withheld "from all forms of procedure which might possibly be regarded as disturbing the social institutions of China." The value of this, again, depends upon its interpretation. If it be true, as the Representatives affirm, that "the Chinese civilization is as yet rudimentary, and improvements may in many respects be necessary in the customs and manners of the people," then certainly the representatives of a higher civilization cannot do otherwise than disturb the social institutions of China. Christianity has always disturbed the social institutions of paganism, ever since the early days when it overthrew slavery, put an end to unlimited freedom of divorce, and restored the integrity of the family. That this necessary disturbance is to be accomplished with tact, with consideration, by indirect and constructive measures rather than by direct criticism, is true. Do the Representatives of the Great Buddhist Union mean anything more than this? We are not quite sure. The circular has throughout a Buddhistic vagueness. On the whole, we do not think this circular, though its spirit is excellent, adds much either to our knowledge of the Chinese problem or our understanding of the best means of dealing with it.

Chicago's Juvenile Court The Illinois statute of 1898 providing a special court to try the cases of dependent and delinquent children seems to have proven a successful experiment. Prior to the passage of this act there were nearly always from forty to fifty boys in jail in Chicago awaiting trial in the criminal courts. "It was not uncommon," says a correspondent of The Outlook, "for the Grand Jury to report that children of nine years of age were suffering confinement in the county jail awaiting trial, although the laws of Illinois recognized no capacity for criminality in children of that age." By the new statute the commitment of any child under the age of twelve to jail is expressly forbidden, and only thirty-seven older children were committed to jail during the last twelve months. The essential aim of the new law was, as expressed in the act itself, "that the care, custody, and discipline of a child shall approximate as much as may be to that which is given by its parents, and that, in all cases where it can properly be done, the child should be placed in an approved family home, and become a member of the family by adoption or otherwise." It thus aimed, not only to keep the better part of the children out of penal institutions, but also, so far as possible, out of philanthropic institutions which would separate them from the ordinary life of self-supporting people. The method by which the act seeks to secure this end is the employment of probation officers to keep track of the children, who are paroled and put in charge of private families instead of being sent to public institutions. Out of thirteen hundred delinquent boys brought before the court during the last year, eleven hundred were paroled. In many cases the children are returned on parole to their parents, and the influence of the probation officers is said to be a help to the parents in maintaining authority over unruly children, and also a help to the children in cases where the parents have sent them out to beg instead of keeping them in school or securing them self-respecting work. As with all experiments, a good many difficulties have had to be met, and only through the co-operation of several private charities and women's clubs have the friends of the law succeeded in securing a sufficient force of probation

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officers or suitable accommodation for the children who are under detention. But the law has commended itself to the Judges who have been appointed to preside over the newly created court, and the venerable Judge Tuley enthusiastically commends it. "More," he says, "can be done in ten years in the Juvenile Court to suppress crime than can be accomplished in fifty years in the criminal court."

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Japanese in America In 1895 there were only two Japanese consulates in the United States; at present there are consulates at Honolulu, San Francisco, Seattle (with a branch at Tacoma), Chicago, and New York City, while honorary consulates have been established at Philadelphia, New Orleans, and Galveston. Since the annexation of Hawaii there are from thirty thousand to fifty thousand Japanese under our flag. The Japanese in America are chiefly merchants, students, and butlers or domestics. The report of Mr. Sadatsuchi Uchida, the Consul at New York City, shows about eleven hundred Japanese residents in Greater New York alone. The question arises, What is being done for the Japanese in America by Christians? In the United States and Hawaii there are sixteen Methodist churches where Japanese worship in their own tongue. The Rev. Dr. Harris, who has long worked for Japanese in Japan and the United States, is the Presiding Elder for the Pacific Coast and Hawaii, and stands at the head of a school for Japanese in San Francisco. Baptists, Episcopalians, and Presbyterians also have churches and missions in Seattle, Tacoma, Salinas, and San Francisco. In New York City, through the energy of Dr. A. C. Dixon, two "Japanese Christian Homes" have been established, where daily devotional exercises are enjoyed, mid-week prayer-meetings well attended, and Sunday-schools and Sunday evening preaching services conducted with success. Though helped most by Baptists, these Homes do a thoroughly interdenominational work. Japanese who have regular employment secure a room and board in either Home for the nominal sum of four dollars per week. The farewell meetings when any of their number are about to leave the city are models of good fellowship and friendship, and their prayers and songs and earnest faces impress the visitor deeply. There have been many conversions in Greater New York during the past five years, the greatest spiritual awakening coming through the zealous labors of the Rev. K. Okajima, a Japanese evangelist, who has just returned to Japan. He is succeeded by the Rev. Mr. Namae and Mr. Matsuno. Further information may be obtained by applying to the Rev. C. M. Severance, 116 Hicks Street, Brooklyn. Mr. Severance was formerly a missionary of the American Board in Japan.

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A Practical Politician

The aversion to putting a practical politician in public office is a curious anomaly. No one would regard it as a conclusive objection to a man's elevation to the presidency of a railroad corporation that he was a practical railroad man, or to the presidency of a bank that he was a practical banker, or to the head of a great newspaper that he was a practical editor; it is only when the people are to determine who shall be the executive head of the Nation or of the State that the objection is made to the practical politician. But the practical politician ought to be the very one to understand the problems presented by the conditions in the State, and to know how to deal with them effectually, and how to employ the kind of instruments which he has to work with. Of this truth Mr. Odell, the newly elected Governor of the State of New York, affords a striking illustration.

To modify the Scripture counsel, It is not well to praise him that putteth on the armor as him that taketh it off. Mr. Odell's administration must be judged at its close, not at its beginning; but it may be said with confidence that his first message shows one of the advantages of putting a practical politician at the head of affairs in a State. What is necessary is not that the Governor should be inexperienced in politics, but that he should care more about the well-being of the State than about the success of his party, and more about the success of his party than about his own political advancement. The moral qualities of Mr. Odell in these two respects are yet to be proved, but his

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message has proved at least this, that he is familiar with the questions which concern the State, and that he brings to bear to their solution a practical business judgment due to familiarity with the business details of the State such as no man who was not a practical politician could acquire in the interval between his election and his inauguration. The gist of this message we repeat elsewhere; here it must suffice to remark on three features.

The proposals for economy are radical, but they are in the main practical. Whether or not they are all wise we do not undertake to determine. But they are definite, they seem calculated to promote both economy and efficiency, and they are so full of promise as practical propositions that the burden of proof is clearly put upon their opponents, if they have any, to show that they are impracticable.

The proposal for police reform in New York City has the same quality; it is both radical and practical. It is the kind of proposition for a practical politician to make. It proposes to abolish the superfluous chief of police, to make one police commissioner whose power over the force shall be autocratic, who shall be appointed by the Mayor, but who shall be removable by either the Mayor or the Governor. We are not sure that the Mayor should share with the Governor the power of removal; this double power might lead to a deadlock under certain circumstances; but in general the proposition avoids all the objections to a State constabulary or a metropolitan police force under the power of the Governor, and the equally fatal objections to the present double-headed arrangement which prevents the people from holding any individual or even any party responsible for maladministration. The Bureau of Elections Governor Odell recommends should be bi-partisan and separated from the Police Department.

His recommendation as to the Ramapo legislation is as follows:

> It should, therefore, be your first aim to correct and repeal such provisions of the law as interfere with the free and full exercise of such powers of the city of New York, and then to place it upon an equality with the other cities of the State. I ask the speedy enactment of such laws, and the repeal of all conflicting laws. In this legislation due regard should be given all rights involved, reserving the preference, however, for the city wherever there shall be a conflict between the rights now possessed by private corporations and those desired by the municipality.

In this also is seen the practical politician. He proposes to guard the rights of private corporations while making them subordinate to those of the municipality. But he does not go far enough. It is not merely the rights and interests of the city of New York which are involved; those of the entire State are equally involved; and those of the entire State should be protected. No private corporation should be permitted to rove through the State and take possession of water powers and water supplies anywhere and everywhere, as the Ramapo corporation may under the present law. Nothing less should satisfy the people of the State than the repeal of these powers. If the Legislature adopts the recommendation of the Merchants' Association, and repeals the law absolutely, we do not think that the practical politician who sits in the Governor's chair will object. If there is any question of the right of the Legislature to take away powers which it never ought to have granted, that question may well be left to be decided by the Court of Appeals, if the Ramapo Company should elect to raise it.

Meanwhile we repeat that Mr. Odell's message indicates that a practical politician has by his nature and training some admirable qualifications for a great executive.

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Better than Ship Subsidy

The advocates of a ship subsidy bill ask of the opponents of that bill to propose a better method for promoting American commerce. "Once," they say, "American ships sailed all seas and were to be seen in all harbors. Now American commerce is carried in foreign ships. Except for our coasting trade and our lake trade there are no American ships. We propose a subsidy in order to revive American commerce. You object; what do you propose?"

This is a fair question, and The Outlook is ready with its answer.

I. We propose to protect American property on sea as we do on land, without asking when or where or how it was produced, but only, To whom does it belong? When buildings are destroyed in China

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or in America, we do not inquire whether they were built by American workingmen or out of American lumber. The American and his property are protected wherever he goes, provided he has a right to go there. The American flag is over him, and it is his guarantee against unjust assault—unless he is on the sea, and his property is a ship; then he has no right to the protection of the American flag, unless his ship is an American-built ship. A Turk builds an American's house, and it is protected if the American owns it; an Englishman builds an American's ship, and it is not protected although the American owns it.

What sense is there in this distinction? There is no sense. It is neither rational nor just. We would give to the American ship-owner the protection we accord to every other owner. We would ask concerning a ship, as we ask concerning a house, not, Who built it? but, Who owns it? Every ship owned by an American, or by a corporation organized on American soil and under the authority of American law, should have a right to fly the American flag, and a right to all the protection which that flag guarantees. That would be our first step toward the development of an American commerce.

II. We would encourage American ship-building, not by paying a bonus to ship-builders, but by removing the obstacles to their trade now imposed by law. In general terms, we would take the duty off those articles which most largely enter into modern ship construction. We would not compel the ship-builder to pay a bonus to the iron-mill and the steel manufacturer, nor to the lumber-dealer and the wood-worker, nor to any other of the trades that furnish the material out of which ships are built in our time. All the ship-owner needs in order to induce him to own and sail American ships is the same protection that America gives to all other owners. All the ship-builder needs in order to induce him to build American ships is permission to buy his stock where he can buy it most cheaply. In fact, he would continue to buy it of his American neighbor, for the simple reason that America can produce the materials which enter into American ships at as reasonable a price as his foreign competitor. We are selling locomotives to Russia, and iron and steel bridges to England. What sense is there in the claim that we cannot make ships for ourselves? No sense. All the ship-owner needs is protection; all the ship-builder needs is an open market. Take off all restriction on ship-building and give protection to all ship-owners for five years and see what happens. If the experiment fails, it will then be time enough to talk about ship subsidies.

We hope that the opponents of ship subsidies will continue the debate in Congress. The longer the debate continues and the more thoroughly the scheme is discussed, the less probability that it will finally succeed.

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Church or Sect?

The late Governor Wolcott, of Massachusetts, not only filled a large place in the public life of his State and gave promise of filling a larger one in the public life of the country, but was a man of stainless character and of the highest dignity of life; one of those public men who personify the life of a people in bearing, in habit, and in nature. Like many other New Englanders of distinction, Governor Wolcott was a Unitarian, and when he died the funeral services were arranged to be held in King's Chapel, Boston—a historic structure which has for many years been devoted to the purpose of Unitarian worship, and of which the Rev. Howard N. Brown is pastor. King's Chapel, however, as every one familiar with Boston knows, is a small building, and its inadequacy to contain one-tenth part of the men and women who wished to do honor to Governor Wolcott was immediately recognized. Thereupon the Rev. Dr. E. Winchester Donald, rector of Trinity Church of that city, the noble church so long associated with the noble ministry of Phillips Brooks, true to his own instincts and to the traditions of the church, offered the use of Trinity for the funeral service, as a tribute to Governor Wolcott and as an expression of Christian courtesy and hospitality. The offer was accepted; the service was held under the direction of Mr. Brown, and the public at large instinctively felt that another evidence of the growing kindness between

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different bodies of Christians had been afforded.

There is, however, in Boston, as in other places, a small body of Episcopal clergymen who are doing what they can to make that Church a sect by limiting the free play of a true catholicity. The honesty, the zeal, and the devotion of these men are above question; many of them are living lives conspicuous for piety and charity; their limitation is not moral, but intellectual. It is the blindness of a certain type of priest which, from the beginning of history, has made him dangerous and obstructive in exact proportion to his sincerity and zeal. One of these clergymen, commenting in the pulpit of St. John's Church in Boston upon the opening of Trinity Church for a Unitarian funeral service, said:

> The Church has fallen upon evil times in Massachusetts. To some it may seem as if history were repeating itself and the days of Arius might come back, if, indeed, they have not come already. It was with shame and sorrow that Catholic Christians heard that on last Monday, in the largest church in Boston, dedicated to the worship of the Lord Jesus Christ, one who denies the Lord was permitted to hold a religious service in the church, because the priest who was in charge of it was not faithful to his trust. However great the occasion of those present might be, it was an act of profanation. It is of no use shutting our eyes to it. With sorrow, indignation, and righteous anger, and with shame that such a thing should be possible, we have to admit it. There is little use in going to the public papers about it, but as Christians we may pray. And the one thing needed most now is that many of the clergy may be converted to the faith, and that those who hold the faith may not fall away.

What the canonical law in the diocese of Massachusetts may be we do not know; there is evidently a difference of opinion among well-informed clergymen as to whether there was a violation of that law. In that aspect of the case the public at large is not greatly interested. Canon law, like every other law, has great and just claims and may not be broken with impunity, although it may be violated for a good and great cause. What concerns the public is the spirit in which this act has been interpreted by a certain group of Churchmen. That spirit is by no means confined to the Episcopal Church; it is found in churches of every name and nature. It is always the same in essence, though there are wide differences in its expression. Dr. Donald opened Trinity Church for a Unitarian service precisely as many a Unitarian church, and, for that matter, many a Roman Catholic church, has been opened to Episcopal worship in times of sudden crisis. The Unitarian clergyman who officiated in Trinity Church did not attempt to administer any sacrament or to discharge any priestly function; he simply made use of a structure which had been offered to him in a spirit of Christian brotherliness. The church was not and could not be compromised by such a service in commemoration of such a man, under the direction of a minister of a body of Christians especially conspicuous for purity of life, for intelligence, and for influence, nor could the church in any way be compromised in its creed or its ecclesiastical standing.

If the Episcopal Church were so weak that it could not be hospitable, it could never strengthen itself by isolation. There is but one opinion of the man who cannot afford to know people unless acquaintance with them strengthens his own social position; that opinion is that his own social position is still to be made. A family which has to draw social lines in order to keep its position is not a family which has struck deep roots into the social life of the community. The Episcopal Church has too long a history and too great a one to fear to extend hospitality to another body of Christians, even if they are as far apart from its historic faith as the Unitarians. Dr. Donald's expression of Christian courtesy did not open the flood-gates to Arianism, but the protest against it, if it were really representative, would do more to set back the progress of the Episcopal Church in this country and to weaken its hold than any assault upon its doctrine or its polity. Churches are tried to-day by their loyalty to the spirit of their Master, and it is quite inconceivable that the Master revealed in the New Testament could for a moment be otherwise than cruelly misrepresented by the spirit of the men who criticised Dr. Donald's action. There is, fortunately for the Episcopal Church, a larger mind in it than that which has found expression in the action of this small group of clergymen. It is not irreverent to call that larger mind the

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mind of Christ. The presence or the absence of that mind in the Episcopal Church will determine in the future whether it is to be a Church or a sect.

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Indian Industrial Development

After one hundred and thirty years of dealing with the American Indian, we may quite frankly admit that, so far from developing what was best in him, the methods hitherto followed have produced in the modern Indian on the reservation a lower type than the colonists found. They found him at least self-supporting; we see him a helpless, idle prisoner on a reservation which no white men want (as yet), a creature without recognition in the law, a pauper in many cases dependent on rations.

The old hunting methods by which the Indian lived being no longer possible, it devolved upon us as an imperative duty first of all to provide industries that would enable him to be self-supporting, self-respecting. Did we try to learn what industries he already possessed, what he loved to make and could make with surpassing skill? Not at all! Precisely the same sort of book education was given—where offered at all—as was set before white children in the public schools. Later, when trades were taught to the select few, they were invariably the white man's trades, at which he naturally excels after generations of employment at them, and in which fierce competition already exists. Even when philanthropists wished to give Indian women a home industry, they selected lace-making—a product evolved to meet the requirements of a European aristocracy—and offered Brussels and Paris patterns to aboriginal women upon a Minnesota reservation!

Now, looking backward after many years of blunders at what the Indians could do superlatively well when white men first came among them, we find several crafts and one or two arts that reached the very height of aboriginal excellence. Light, fleet Indian canoes weathered the storms on the Great Lakes when La Salle made his voyages of discovery in them. Who build our canoes, racing-shells, and pleasure-boats to-day? Not our Indians, but Canadians, though this is an industry which a paternal government, committed to a protective trade policy, might easily have retained for its wards, developing it and them through it.

Certain tribes made blankets. The Spaniard, to whom we feel so vastly superior to-day, thanking God that we are not as other men are, gave the Navajo tribe its first flocks of sheep bearing a peculiarly soft, fine wool. Old blankets made from this wool, and colored with vegetable dyes of exquisite tints, were works of art, and are worth to-day just twenty times as much as the modern Navajo blankets, woven of Germantown worsted, colored with quickly fading, crude, jarring aniline dyes. The latter are impossible in a civilized home. Even the Sultan of Turkey has protected the rug-making industry of his land by forbidding the use of aniline dyes! The Tlinkits and Navajos have the foundations of self-support already laid in their blanket-weaving, which needs only intelligent, sympathetic direction by white educators.

In the Southwest especially, good pottery was made. Not long ago a lady from New York, while traveling in Arizona, showed one of the few old Indian potters how to put a hard finish on his jars. Very touching was his gratitude when he thanked her through an interpreter for this simple service by which a hitherto brittle ware was rendered durable. Those who have seen the soft-tinted, decorative Pueblo jars in this lady's Eastern home, where she uses them as jardinières for palms and other house plants, and have contrasted them with the ugly Vienna and majolica jardinières of commerce, realize that our loss has been almost as great as the Indians' in not fostering their pottery industry.

Indian women were once unrivaled bead-workers. Possibly they could not compete with Parisians in making passementerie for the ultra-fashionable dressmakers, fashions change so quickly; but some of the staple jet and steel passementerie, chatelaine bags, ladies' belts, and beaded millinery they might yet be taught to make. The writer has seen stoles made of strung beads through which the light shone as through stained glass, and a most beautiful communion table-cloth,

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which were the labor of love of one Indian woman in Dakota. These suggest the possibility of utilizing Indian bead-work in ecclesiastical embroidery.

But of all the native arts, basket-making reached the greatest perfection among the Indians. Nowhere else in the world were found such marvelous weaves, such interesting symbolic designs, beautiful shapes, and durable colors. In the British Museum, where baskets from the ends of the earth have been gathered together, those made by our North American Indians easily excel; yet it is safe to say that, in thinking of Indian baskets, the majority of Americans have in mind the combinations of splints and sweet grass, colored with dyes from the drug-store, such as are offered by half-breeds on the Eastern hotel piazza to the summer boarder. The strong and artistic Apache weaves that hold water in an arid land where every drop is exceedingly precious, the exquisite little basket hats in which maidenhair fern stems are interwoven to form a striking decoration, the wonderful Pomo feather baskets that are always as valuable as a pony, and one of which was recently sold to a museum for eight hundred dollars, the flexible decorative baskets made by the Alaskan Indians, who are now starving—these baskets are practically unknown except to the ethnologist and traveler.

Now the very ancient art of basketry, as once practiced by our aborigines for household and ceremonial purposes, is perilously near the extinction point. No Indian children or young women make baskets to-day—only a few old squaws here and there in the West. Tribes which even five years ago excelled in a unique basketry all their own, no longer feel the need to practice it since the trader has come among them with cheap tinware and crockery. These poor people know nothing of the great market in the East awaiting artistic articles for decoration, as well as the more prosaic scrap-baskets, work-baskets, hampers, fruit, candy, and flower-baskets, which are now imported from Germany and Japan in countless numbers. Surely this is a trade which properly belongs to our needy Indians. If the art is not to be lost, it must be revived at once, while the old squaws are alive to teach it.

It is one of the encouraging signs of the times, an earnest of the new spirit at work among those to whom the education of all our subject peoples is intrusted, that the Indian Commissioner is now planning to revive basketry in the Government's Indian schools. Instead of the cruel alienation of sympathy between parents and children involved in the present system of Indian education, there will be at least one bond added. An inspiriting feeling that everything Indian is not necessarily unworthy and bad (as has been for a century implied) will be instilled. Increased numbers of white friends will be won for the generally despised Indian when his material, moral, and spiritual condition improve under the quickening influence of an appreciated, remunerative industry. It may be objected that the art will deteriorate when commercialism touches it, but we have faith that the wisdom of a Turkish Sultan will not surpass that of the American gentlemen in the employ of the United States Government who have this matter in charge.

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The Best Preparation

The best preparation for the future does not consist in thinking about it, nor primarily in planning for it, but in doing the work of the day with the largest intelligence and the keenest conscience. The school-boy is not prepared for the tasks and responsibilities of manhood by continually dwelling on the things he will do when he becomes a man; it is well that he should think very little about them, and that the emphasis of his thought should rest on the work, the play, and the pleasure of the moment. He will have his dreams, as every boy of intelligence has them, and the future will beckon him on with a thousand invisible signs and a thousand inaudible voices, to which his heart and imagination will continually respond; but it is not the future on which his mind ought to dwell; it is the present. He who thinks wisely of the present and does well with the present thinks most wisely and does best with the future; for the future is but the unfolding of the present. The wise farmer spends very little time in meditating on his harvest at the time of seed-sowing; his whole con-

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cern is to get the seed under the ground under the best possible conditions, and to give it the best possible care. So far as he can control it, the future is involved in every day's work.

This is true in every relation of life. Work and action ought to be planned so far as either lies within the control of the planner; every life ought to be dominated by a general aim; every one ought to be working for some ultimate purpose; but the ultimate purpose is accomplished and the remotest goal reached, not by continually meditating upon them, but by getting the vantage-ground which comes when each day receives the deposit of all that a man can give out of his conscience, his intelligence, and his character, and every year sums up the entire capacity of his nature in what has been done. They are right who insist that we ought to cultivate the expectation of good fortune and to put out of our minds the apprehension of calamity; for we best prepare ourselves for misfortune by the serenity and poise of mind which anticipates and demands the best from life. Strength comes, not from building shelters for one's self against possible disasters, but from living bravely and freely as if there were no enemy in sight. The man who is always skulking across the field seeking some form of shelter is quite as likely to fall as the man who bravely faces the fire from the most commanding position. One man shapes his life by fear, and the other by courage; neither is secure, because in one sense there is no security in life, danger being always present; but courage is far more safe than cowardice. The best preparation for the future, whether for work, calamity, trial, or task, is to do thoroughly, bravely, and cheerfully those things which fall to our hand day by day. It is after this fashion that the greatest works are accomplished; it is by this method that the finest characters are formed; it is in this way that the wisest train themselves for life. He who gives himself up to thoughts of heaven and anticipations of happiness denies himself that preparation for heaven which comes by accepting the education of life, and which is the only sure promise of the possession of heaven. We must create heaven within ourselves before we claim it as a condition.

The Spectator

The Spectator has a word of warning: never return to the scenes of your youth if you wish to preserve the delusion that time has passed you by. Should you, in defiance of this advice, go to a place where you face your youth, if you bring to the experience the proper mental attitude, you will find much to interest and amuse you. One experience of the Spectator was surrounded by the right conditions. He was alone in a hotel in the heart of the village on Sunday morning. Early he walked through—he was going to say familiar streets; that would have been incorrect. Their familiarity was geographical only. The Spectator's recollection was of country roads where were now macadamized streets. Roads had been opened where corn-fields were familiar to the Spectator. On this meadow of his youth rises a stately mansion, or perhaps rather a house defying architectural classification. A familiar house has been disguised by piazzas, bay-windows, leaded panes, and varying projections until its identity is a matter of location, not outline. Nothing remains, not even the school-house; sunshine glares where shade was remembered, for the trees have suffered by insects and time. Shade has come where there were memories of long, hot walks; lawns like velvet have replaced grass-plots with flower borders. On every side are the evidences of the architect and landscape-gardener, professional or amateur. The scene of his youth was a simple New England village. This is a suburban town of wealth, social activity, and consequent division of interests. "Where are the scenes of my youth?" asks the Spectator's heart. "In memory's gallery," responds the Spectator's head, which has kept itself more in touch with what may be called the trend of things.

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Later, when the church-bells rang out without the jangle that the homely poet has put into rhyme, the Spectator sat on the piazza of that modern institution, a summer hotel. First came the foot-passengers to heaven, singly and in groups, family and friends. Here is a familiar face. The Spectator leans eagerly forward. The face is turned toward the piazza with a glance expressing the lan-

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guid interest that the native takes in the transient. No gleam of recognition comes, and the Spectator leans back disappointed, to suddenly discover a bent pair of shoulders, steps carefully taken, silvered hair, but in spite of all a familiar something that almost brings him to his feet. This is the man he knew; the other is his son. The older man looks at the Spectator, a puzzled expression in his face, half smiles, and then turns away.

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Ah! here comes a family in a carriage. The same carriage, the same colored horse, and the same sweet smiling girl beside her grandfather—no, that must be John, her Uncle John. Again sure of recognition, the Spectator leans forward. The rosy, sweet face is turned toward him as in the old days, but there is no bow. A large, florid woman on the back seat leans forward, and then bows half doubtfully, but with the identifying smile. The Spectator gasps as he mechanically reaches for his hat—yes, the girl in the front seat is the daughter. The florid lady? That is the girl of the Spectator's youth.

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Here on the front seat of a drag is the model of Gibson's college athlete, a magnificent specimen of American manhood. Money has given him just what he needed to bring out his best points. Say what you will of the benefits conferred by poverty in developing men, wealth well applied has the advantage. Again the Spectator experienced the thrill of expectancy. Who is that heavy, disdainful man beside him? Why! yes! Wealth has its disadvantages. Is this the man whose kindliness, generosity, and enthusiasm as a boy made him the friend of everybody—this man whose face and every line of whose body revealed to the Spectator the meaning of "bloated bondholder"? No, the boy is his father with the advantages gained by familiarity with wealth in childhood and youth.

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And who is this with flash of diamonds, and softly wrapped in lace? Not on rose-leaves are you resting, my lady. Note the anxious, searching glances thrown at the occupants of other vehicles. None bowls more softly over the roads, none is drawn by more glossy horses or driven by more supercilious-looking coachman. Why, yes, the Spectator remembers! The farm was never the source of wealth. A living from it meant hard work and no play. Its rocks are the foundation of a house whose beauties have been the themes of journalists, reproduced by the aid of photography to arouse the envy of the mean. Curiously enough, the old farm produced its richest harvest from that which the owner never cultivated—the view. The sale of the old farm in villa plots made residence in the village possible, and many other things not dreamed of in that time when we were young together. In the village my lady met Mr. Enterprise, who shrewdly saw that, by the aid of his clerkly knowledge of Wall Street, he could make her hundreds thousands. He has, but the magic of wealth has not accomplished her purpose in life, to shine among the leaders.

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The Spectator discovered that Dives has been the fairy godfather to many in the dear old town. The farms exchanged for money brought ease of mind and body to toilers now at rest. They opened college doors to the children of the Spectator's day. They established sons in business. Dives has brought prosperity to the sleepy old town, and changed its standards.

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The Spectator met the man who was the ideal of his youth. There was no change. Time had passed both by. They met with the old-time hand-clasp. "The more I look at you," said the Ideal to the Spectator, "the more clearly I see you have not changed. Your voice and manner are the same, and your mind works just as it always has." A contented sigh as the Ideal settled back in his chair echoed the Spectator's content. They sat silent in the twilight of that Sunday evening. The Spectator looked at the Ideal. Yes, there was a change, the change of realization. He was just what the Spectator dreamed, had prophesied in his own soul. What had saddened the Spectator during the day was that he had seen that for which he was not prepared. Now he looked into the face of one who was the embodiment of the subtle qualities that make our Ideals.

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A New Member's First Impression of the British Parliament

By Henry Norman, M.P.

Author of "The Real Japan," "People and Politics of the Far East," etc., etc.

THE summons to assemble on December 3 took us all by surprise. After the hard fighting of the General Election we had looked forward to a spell of rest, or at least to an opportunity of attending to our own business, and we were scattered far and wide. I happened to be in Finland when the news reached me. It was the result of one of the Government's little dodges to win the election. At the end of September they must have known perfectly well that they had not money enough to carry on the war much longer, yet not a syllable did they say to this effect. If the country had learned that another sixteen millions sterling was immediately necessary, it would have had a good deal to say about the methods of the war and the means of raising this sum, and not a few Conservative seats would have been in peril. Hence this golden silence. Another discretionary dodge was the concealment of the fact that the reconstruction of the Ministry which the whole country, Unionist and Liberal alike, was demanding, would be nothing but a reshuffle of the offices among the same men, almost without the introduction of a drop of new blood. A leading Conservative newspaper frankly remarked, when Lord Salisbury had shuffled his Ministers about, that if this had been foreseen during the election the result would probably have been different. Indeed, the Duke of Devonshire himself almost admitted this in a speech in the House of Lords.

The "Standard," the chief Conservative organ, declared, the day before the appointment was officially announced, that to make Lord Lansdowne Foreign Secretary would be "an almost inconceivable blunder;" and when Mr. Gerald Balfour was placed at the head of the Board of Trade, another Conservative journal summarily dismissed him as "an academic amateur"—which, so far as knowledge of trade and commerce go, he assuredly is. And the appointment of Lord Selborne to be First Lord of the Admiralty was received with something like despair by both parties—the Conservatives being really the more dissatisfied of the two. There was a most earnest desire to see the control of the navy in the strongest possible hands. Mr. Goschen was a strong man, but he had failed to keep the navy up to its proper standard. Among the experts and the Admirals—this is common knowledge—a feeling not far from alarm reigned, and it was confidently hoped that the new First Lord would be a man of sufficient weight and experience to stand up for the navy against all personal influences and against the well-known economy of the Chancellor of the Exchequer. The appointment of Lord Selborne was a knock-down blow. Against him personally there is, of course, not a word to be said. He is a man of personal charm and high character, and he had been an industrious Under-Secretary for the Colonies—with little left him by Mr. Chamberlain to do. But he is forty-one, he has had no official opportunity whatever of learning anything about the navy, and he is married to Lord Salisbury's daughter. It cannot be supposed for one minute that if a difference of opinion concerning naval needs arose in the Cabinet he would be able to stand fast in the interests of his office against his father-in-law, and a man of the age, experience, and almost brutally determined character of Sir Michael Hicks-Beach. It is no exaggeration to say that Lord Salisbury's followers reeled under the blow of Lord Selborne's appointment.

Such, then, were the circumstances of surprise under which the new Parliament met a fortnight ago. To American readers who did not follow the general election closely, a few facts concerning its composition may be of interest.

The elections of 1895 gave Lord Salisbury a majority of 152. By-elections unfavorable to his Government reduced this to 128 at the dissolution last Septem-

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ber. In the elections of this year the Unionists won 38 seats from the Liberals, and the Liberals won 35 seats from the Unionists—a net gain of three seats to the Unionists, counting six upon a division in the House, and thus raising Lord Salisbury's majority to 134. That is, he brought back the big majority he had at the dissolution, plus six; while he was nine seats short of the result of the elections of 1895. Naturally, the Government supporters regard their majority of 134 as a huge triumph, while the Opposition like to think that a net loss of only three seats was not so bad, considering that Lord Salisbury dissolved at the precise moment when the register of voters was worst for them—an action without precedent in British political history—and that the war fever and even the spirit of patriotism were used unscrupulously against them.

In England the Liberals gained ten seats upon the figures of 1895, but still the "predominant partner" returns 339 Unionists to 126 Liberals. Scotland, on the other hand, once the stronghold of Liberalism, went back five seats, and now sends to Westminster 38 Unionists to 34 Liberals. In 1892 Scotland sent 50 Liberals to 22 Unionists—the falling off is both mysterious and fatal. Wales alone remains faithful to her Liberal principles; she is now represented by 26 Liberals to 4 Unionists. London, of course, is hopelessly Tory: 54 Unionists to 8 Liberals. Ireland remains exactly as in 1895: 82 Nationalists to 21 Unionists. The Scottish *débâcle* is, however, much the most serious aspect of the recent elections from our point of view; Glasgow, for instance, which once sent to Mr. Gladstone the triumphant telegram, "We are seven," has now seven Unionist members in the House of Commons. The explanation is multiform—war feeling, disappointment that Lord Rosebery had not returned to the leadership, absence of good Liberal candidates, the canny logic that, as a Liberal majority was impossible, the Unionists had better be as strong as possible to finish off the job they had undertaken, and the staleness of the register by which large numbers of the working classes, of whom a majority would vote Liberal, were disqualified.

The totals of votes cast give some interesting and instructive results, although there is an element of uncertainty in these calculations because of the large number of members returned without a contest, in which cases the votes have to be estimated according to some theoretical principle. Mr. E. T. Cook, the editor of the "Daily News," who is regarded as our most expert political meteorologist, adopts the plan, with regard to uncontested seats, of assuming that 75 per cent. of qualified voters cast their votes, and that of these votes two-thirds were cast for the party holding the seat and one-third for the other party. On this basis he finds that in Great Britain 2,465,935 votes belong to the Government, and 2,049,064 to the Opposition, giving a Government majority of only 416,871 votes. The 567 seats in Great Britain are now held by 381 Ministerialists and 186 Opposition members. According to the strength of votes upon the above calculation, there should be 310 Ministerialists and 257 of the Opposition. That is, while the actual majority is 195, the proportional majority should be 53. If Ireland be added, the figures are still more striking: actual, 134; proportional, 26. In the country there are five Unionists to four Liberals; in the House of Commons there are six Unionists to three Liberals. Figures like these constitute the case of the advocates of a system of proportional representation—a reform or a fad, according to your point of view, of which not so much is heard to-day as was heard ten years ago.

One other point may be mentioned in this connection, as it concerns a change which many Conservatives and Unionists have at heart, and which may therefore conceivably be embodied some day in a bill presented by them to Parliament. If representation to Parliament rests upon a basis of population, Ireland (I quote the figures of Mr. J. Holt Schooling) has in 1901 an excess of members of 33, while England and Wales have a deficiency of 34: because the population of England and Wales is increasing—they had 74.5 per cent. of the population of the United Kingdom in 1881, and 79 per cent. in 1901—while that of Ireland is decreasing; she had in 1881 14.8 per cent. of the whole, and in 1901 only 10.4 per cent. This statistician claims to show that on the bases of number of Parliamentary electors and of contribution to Imperial

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services Ireland also has a great excess of representation. I confine myself to the comment that a Conservative will naturally regard with complacency, if not, indeed, with enthusiasm, any change which would take a number of Parliamentary representatives from Ireland, which in normal times is Liberal, and give from a dozen to a score of them to London, hopelessly and ignorantly Tory.

It is perhaps worth adding that of the new M.P.'s 140 belong to the legal profession, 65 are "gentry and landowners," 63 are officers and retired officers of the army and navy, 52 are manufacturers, 44 are merchants, 33 are newspaper proprietors and journalists, 23 are brewers, distillers, and wine-merchants, 22 are bankers and financiers, while shopkeepers, professors, and labor representatives are each of the sinister number of 13.

There is a fine flavor of mediævalism about the opening of a new Parliament. The new members, unsworn, unshepherded, assemble in the House of Commons, and to them presently enters, with repeated bows, a tall, slim gentleman, aged seventy-seven, in the full scarlet uniform and carrying the plumed hat of a General. This is Sir Michael Anthony Shrapnel Biddulph, Gentleman Usher of the Black Rod, and a very distinguished soldier in his time. Approaching the table, he summons "this honorable House" to the House of Peers. Although Black Rod has only about twenty words to say, so impressive is the atmosphere of the House of Commons that he cannot recollect them, and after a painful pause leaves out a line. But nothing happens in consequence, and when he next comes, and again breaks down in his message, Sir Charles Dilke is ready to prompt him. "This honorable House," as was observed, routs the man for whom the Alma, Balaclava, and Inkerman had no terrors. When we follow him, a jostling, laughing crowd, across the lobbies and through the halls to the House of Lords, we discover five gentlemen in scarlet and ermine robes, with cocked hats on their heads, sitting in a rather absurd-looking row, all evidently very conscious of their own peculiar appearance. A clerk reads the royal warrant appointing them Lord Commissioners to open Parliament in the Queen's name, and as he mentions each "trusty and well-beloved" name and bows low to the owner of it, the latter solemnly lifts his cocked hat. Then the Lord Chancellor tells us to elect some "proper person" to be our Speaker, and we all go back to our own place. "A degrading ceremony," remarked a Scotch radical; but it is surely inconsistent to be so enthusiastic over the mediævalism of Mr. Maurice Hewlett and contemptuous of the mediævalism of the British Constitution. The re-election of Mr. Gully is a matter of form, for it would be impossible to find a more dignified, a more impartial, or an abler Speaker. We find him sitting in ordinary dress upon one of the Liberal benches; he is proposed, seconded, returns thanks, and is conducted to the chair, and, standing upon the lower step, once more makes his acknowledgments. Then he disappears, returning shortly afterwards in his official costume, but with only a "bob wig," and is congratulated by the leader of the House and the leader of the Opposition. Then we adjourn. Next day Black Rod summons the Speaker-elect to the House of Peers to be informed that her Majesty approves him as Speaker, whereupon he promptly lays claim to all the ancient rights and privileges of the faithful Commons, which the Queen duly grants. Then Mr. Speaker assumes his full-bottomed wig, says, "Order, order," informs the House of what has taken place across the way, and we are ready to begin.

The Queen's Speech is a model of brevity. It simply informs us, *sans phrases*, that we have been called together to vote money for the expenses of military operations in South Africa and China. It even omits the customary prayer for the divine blessing upon our labors. That, as the Liberal leader subsequently remarked, is probably because the Government, which wrote the speech, considers us past praying for. In fact, her Majesty's "own words," as the composition of the Prime Minister and his colleagues is traditionally called, are "Pay, pay, pay!" A humble address in reply is moved and seconded by two unimportant members of the majority—a compliment paid them which, to our surprise, they turn into an opportunity of delivering rather long harangues about the causes and merits of the war—and then serious politics begins by the speech

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of the leader of the Opposition. No more cocked hats and Black Rod, no more scarlet and ermine and bob wig, but bitter party thrust and parry, and all the angry passions of political partisanship.

Sir Henry Campbell-Bannerman was in his best form, and that is very good, for he is a lucid, forcible, witty speaker when he does not try to drive a pair of incompatibles in double harness. Of course he pulled the Queen's Speech to pieces on various technical grounds—that is part of the game—and he chaffed the uncomfortable Minister in this pleasant vein: "Lord Salisbury has given a turn of the wrist to the kaleidoscope, and all the brilliant little pieces of glass have fallen into a new coruscation. It is wonderful; we cannot yet say whether it is beautiful." But with eloquence and seriousness he reminded the House of the numerous matters upon which the Government's explanation was awaited, particularly the suppression of all despatches from the seat of war, and the failure to make to the Boers any proclamation of terms of peace which might be to them the dawn of a new hope—not, of course, of independence, but of freedom under the British flag. He concluded with these eloquent words, cheered loudly and long by every Liberal:

> To make some modification in our attitude and action towards the people of the two conquered States in South Africa which, while completely preserving the results of our efforts and sacrifices and involving no departure from our fixed policy, may yet abate the exasperation or the estrangement of races, will do more than anything else, in my opinion, to bring this great war expenditure to an end. But of far greater value than any saving of money would be the initiation of an open policy of conciliation and harmony upon which alone can be founded a hope for better days for the people of South Africa and greater strength and security of the British power in that distracted continent.

The Government's real reply to this came on another day, of which I shall speak later. Mr. Balfour contented himself by asking, "What more can be done than has been done?" The most important part of his speech was devoted to a chivalrous attempt to defend Mr. Chamberlain and others from the charge brought against the latter's electoral methods and appeals. This was not the first time that Mr. Balfour had been obliged to do this. During the latter part of the elections Mr. Chamberlain's speeches, letters, and telegrams grew stronger and stronger, till at last they were endangering Conservative seats, and Mr. Balfour was obliged to go down hastily to the country and explain that if Mr. Chamberlain's statements about Liberal candidates were understood in a certain sense, "that would be a calumny upon honorable and patriotic men." "Such an explanation," said even the weighty and Tory "Quarterly Review," "ought not to have been required in connection with any statement put forward by a leading Minister."

I wonder if American readers have realized to what lengths Mr. Chamberlain went, and how far his supporters followed his example, during the election. On September 22, speaking of "two-thirds of the Opposition"—a ridiculous calumny, of course—he said: "Now we have come practically to the end of the war; there is nothing going on now but a guerrilla business, which is encouraged by these men—I was going to say these traitors, but I will say instead, these misguided individuals." Naturally, after this, the word "traitor" appeared on scores of Conservative platforms and in hundreds of Conservative handbills. With the above speech, to illustrate the difference between the two men, may be compared Mr. Balfour's words in the debate I have described: "I am perfectly certain I never used any phrase throughout the whole election which could be reasonably interpreted to mean that any opponent of mine was lacking in patriotism." Here is an extract from a letter written by Mr. Chamberlain to a Welshman during the election—the italics are mine: "*I have heard* that the wife of Edgar, who was murdered by the Boer police, was a Welshwoman. I hope, *therefore*, that the Welsh people will not allow the results of the war and the losses which have been incurred to be thrown away." A telegram from Mr. Chamberlain to the electors of Heywood said, "Every seat lost to the Government is a seat sold to the Boers," and this assertion had a wide circulation and was the subject of an energetic protest in the Conservative "Daily Mail" before Mr. Chamberlain's explanation was received that "sold to" was a telegraphic error of transmission for "gained by." Here are two typical Conservative posters—one was issued on behalf of Mr. Gerald Balfour,

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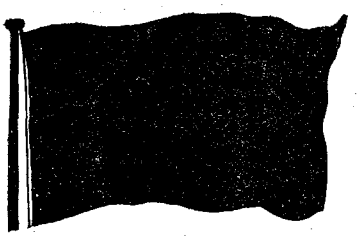
the brother of the leader of the House of Commons, and the other on behalf of Mr. Ian Malcolm:

ELECTORS
OF NORTH-WEST SUFFOLK

A Serious Duty and a Grave Responsibility rest with you on Friday next.

Surely your choice will not be for

HOROBIN
AND THE BLACK FLAG



OF NATIONAL DISHONOR AND IMPERIAL DEGRADATION.

Every Vote given for Mr. HOROBIN is a BOER BULLET fired at your fellow-countrymen and AN INSULT to the memory of every BRITISH SOLDIER who has fallen in the service of his Queen and Country.

If a radical government is returned to power, the *Agricultural Rates Act will not be Renewed, Taxation upon your Land will be Doubled, Agricultural Depression will probably set in with Great Severity.*

All Votes given for Mr. HOROBIN point to a FALL OF WAGES.

ELECTORS! For our Dear Old Country's Sake, STAND FIRM!

Arouse yourselves to the importance of your Duty and be true to yourselves as Englishmen and do not waste your votes on HOROBIN.

OUR
BRAVE SOLDIERS
IN SOUTH AFRICA
EXPECT THAT EVERY VOTER
THIS DAY WILL DO HIS DUTY.

VOTE FOR
BALFOUR

REMEMBER!
TO VOTE FOR A LIBERAL IS A VOTE TO THE BOER.

I do not know whether these posters will seem as outrageous to American electors as they did to us. Perhaps you are accustomed to estimate election literature of this class at its proper value. Certainly nothing like them has ever been seen in modern English political life, in which they were a new and startling degradation. But the worst of all was a Tory picture-poster at Newmarket, representing the Liberal candidate assisting Mr. Kruger to pull down the British flag, in response to Mr. Kruger's appeal, "Pull, my friend Rose! we may still lower it a bit." Now, Mr. Rose (who, by the way, was ready to challenge for the America Cup if Sir Thomas Lipton had not done so) was away in South Africa when this was issued. He had gone there to identify and mark the graves of his eldest son and his second son, who had died fighting for their Queen and country, and on the day that the news of the death of his second son reached England, his third son sailed with his regiment for the front. This sort of political warfare was new, as I said, in England. Heaven grant that we may never see it again! Mr. Augustine Birrell, Q.C., has well said of these posters, "More blackguard productions have seldom been seen. They deserve every epithet of disgrace that can be heaped upon them. A seat in the House of Commons must indeed be worth having if its possession can dull the remembrance or obliterate the stain of such things as these." You will doubtless recollect that the Tories used to like to be known as the "gentlemanly party," and that Mr. Chamberlain, when he joined them, expressed his satisfaction that he would at least thenceforth associate with English gentlemen?

The interest of the session centered round three topics—the alleged nepotism of the Prime Minister; the alleged improper relations of Mr. Chamberlain, Colonial Secretary, and his son, Mr. Austen Chamberlain, Financial Secretary to the Treasury, with certain commercial companies supplying the Government with materials; and the war. The first of these took the form of the following amendment to the Address to the Queen moved from the Conservative benches:

But we humbly express our regret at the advice given to your Majesty by the Prime Minister in recommending the appointment of so many of his own family to offices in the

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Cabinet and Government, as being calculated to diminish the responsibility of your Majesty's Ministers to Parliament and gravely to impair the efficiency of the public service.

The "Hotel Cecil, Unlimited," as a wag christened the Government, contains the following members of the Cecil family:

Lord Salisbury, Prime Minister and Lord Privy Seal	£2,000
Mr. A. J. Balfour (nephew), First Lord of the Treasury	5,000
Mr. Gerald Balfour (nephew), President Board of Trade	2,000
Lord Selborne (son-in-law), First Lord of the Admiralty	4,550
Lord Cranborne (son), Under-Secretary Foreign Affairs	1,500
	£15,050

Five members of this great family thus hold very important offices under the Crown, all appointed by the head of the family, and draw among them over $75,000 a year in salary. Moreover, while Mr. A. J. Balfour holds his office by virtue of pre-eminent ability, admitted and admired by everybody, it is beyond question the general opinion in this country that three of the above gentlemen, Lord Selborne, Mr. Gerald Balfour, and Lord Cranborne—certainly the first two, for Lord Cranborne is undoubtedly a young man of ability, though he has never shown any acquaintance with foreign politics—would not occupy the positions they do except for their fortunate relationship to the Prime Minister. And this opinion, right or wrong, is as common among Conservatives as among Liberals. At any rate, Mr. Bartley, a lifelong Conservative, who has in past years worked devotedly for his party in the House of Commons, moved the above amendment, and Mr. T. G. Bowles, one of the cleverest and best-informed Conservatives in the House, supported it. Suppose, asked Mr. Bartley, Mr. Gladstone had appointed to high and lucrative office five members of his own family—and loud Liberal cheers drove the remark home. How many of the early disasters of the war could be traced to improper appointments? How many reverses were due to the incompetence of commanders and officers who largely owed their appointment to family influence and intrigue? Such were the questions men required to be answered by full inquiry, and it was a little awkward to have the inquiry instituted under the auspices of a Government so tainted. So spoke Mr. Bartley, and there seems no possible answer. At any rate, Mr. Balfour could only make a counter attack, beginning by the remark that no Parliamentary task is more easy than, amid the cheers of your opponents, to make a personal attack upon your friends, and ending by an allusion to Mr. Bartley as a disappointed candidate for office. This last laid him open to a smashing retort, which Mr. Bowles promptly proceeded to deliver. "Perhaps my honorable friend," he said, "*is* a disappointed candidate. At any rate, he was a Tory when right honorable gentlemen now sitting on the Treasury bench were Radicals and Socialists." This, of course, was a swinging left-hander for Mr. Chamberlain and his faithful follower, Mr. Jesse Collings, and an acid smile flitted across the face of the former. No influential Liberal spoke to this amendment, but they all voted for it, and when Mr. Bartley insisted on dividing the House, the Government had a majority of only 102, and it must be remembered that about eighty Irish members, who would have voted with the Opposition, were absent. As usual, the best thing in this connection was said by Lord Rosebery, who, by pungency, style, and courtesy of thrust, is beyond comparison the political wit of contemporary England.

> We are enabled [he said] to congratulate the noble Marquis on being the head of a family with the most remarkable genius for administration that has ever been known. I remember it was said in the history of the Jews that it was the practice of that nation to confine the priesthood to a single family; and I am not at all sure that this great backward stride towards the traditional methods of that ancient civilization is altogether welcomed by some of the aspirants to office in her Majesty's present Administration. But there is a solace for every consideration. We have often felt in the festive season which is rapidly approaching that some danger may accrue to the country from the fact that some Ministers may be so much scattered that there would be no center of administrative power in which we could feel that our interests are safe. But when the festive circle assembles around the noble Marquis at Christmas we shall feel, not, indeed, that the whole Cabinet is there—because I do not believe that even the palatial accommodation of Hatfield could receive the whole of the Government at one time—but that there is an ample section of it, the inner section, assembled round the noble Marquis's family table, and that our interests and our future are safe.

This amendment, though it dealt with a sufficiently serious topic, raised only

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laughter, and was dismissed without ill will. The second of the chief topics of the session called forth some of the angriest passions I have ever seen in the House of Commons. It was an amendment moved by the very clever young Welsh Radical, Mr. Lloyd-George, in these words:

> And we humbly beg to represent to your Majesty that Ministers of the Crown and members of either House of Parliament holding subordinate office in any public department ought to have no interest, direct or indirect, in any firm or company competing for contracts with the Crown, unless, the nature and extent of such interest being first declared, your Majesty shall have sanctioned the countenance thereof, and, when necessary, shall have directed such precautions to be taken as may effectually prevent any suspicion of influence or favoritism in the allocation of such contracts.

The terms of the amendment are general, but it was understood by everybody that it was to cover a direct attack upon the investments of the Chamberlain family. It was, in fact, a bull-baiting, and the House was crowded and the atmosphere electric. For Mr. Chamberlain's strongest detractor will admit that when he is attacked he never fails to "show sport," and he had never before been attacked upon such a tender point as this. Mr. Lloyd-George, in a very detailed speech, quoted masses of figures to show that Mr. Chamberlain, Mr. Austen Chamberlain, and other closely related members of their family were financially interested—sometimes to a large extent and exclusively—in Birmingham joint-stock companies contracting for the Government. He laid special emphasis upon the case of a company called the Colombo Commercial Company, which had received the contracts to erect buildings for the accommodation of the Boer prisoners in Ceylon, and in which Mr. Chamberlain held shares to the value of £7,000. He pressed this point, moreover, by quoting an order of Mr. Chamberlain's, as Colonial Secretary, to the civil service of Ceylon, sharply requiring them to have no personal pecuniary interest in any company there. There was, moreover, the fact, brought out in evidence before a Parliamentary inquiry last session, that Kynochs, a large Birmingham firm of cordite and ammunition manufacturers, of which Mr. Arthur Chamberlain, the Colonial Secretary's brother, is Chairman, had received marked favoritism from the War Office by being invited, alone of all the contracting firms, to revise one of its tenders. The Colonial Secretary's relations, said Mr. Lloyd-George, had investments in Kynochs of a present value of something like a quarter of a million sterling. There was nothing whatever to connect Mr. Chamberlain or Mr. Austen Chamberlain personally with this company, but the company had committed the indiscretion of furnishing its travelers—this is the statement of Mr. McKenna in the House of Commons—with letters of introduction containing the words: "You will be interested to know that the Chairman of the Company, Mr. Arthur Chamberlain, is brother of the present Colonial Secretary."

All this obviously furnished the material for a most unpleasant debate, and Mr. Chamberlain, with his unapproached skill as a debater, won his case by almost his first sentence: "I do think it hard that, after twenty-five years of Parliamentary service, I should, in the full light of day, have to stand up here and explain to my colleagues on both sides of the House that I am not a thief or a scoundrel." Then he stated the exact facts about his investments. His investment in the Colombo Commercial Company was made twenty-three years ago, when its business was coffee-planting, and the whole value of its Government contract was only about £5,000. He owns one twenty-fifth part of the capital of £120,000 of the Birmingham Trust Company, and this trust company has £1,500 invested in Tubes, Ltd., which trades with the Admiralty, Therefore his interest in Tubes, Ltd., is about £60. Mr. Austen Chamberlain, who followed his father, explained that most of the investments standing in his name were held by him as trustee for other people—that he had no personal interest in them whatever. In Hoskins & Sons, Ltd., he admitted that he did hold shares while he was a Civil Lord of the Admiralty and they traded with the Admiralty; but explained that in his official position he knew absolutely nothing about contracts, and had nothing to do with their allocation.

It will easily be seen that the debate had thus taken the most personal form possible. Mr. Haldane endeavored, without success,

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to detach it from any personal charge and bring it back to first principles, and Sir Henry Campbell-Bannerman declared that "in supporting this amendment those who act with me on this side of the House are merely repeating to-night a similar line of action to that they took in 1899, and again last session." This statement from our leader caused a number of us to vote for the amendment who would not otherwise have done so. The Government majority was 142—a division on strict party lines.

The debate was an unpleasant and an unfortunate one. I need only point to a veiled hint that perhaps the Boer prisoners were sent to Ceylon in order to bring business to the company in which the Colonial Secretary was interested! In my own opinion, two things are evident. First, if this issue was serious enough to be raised in Parliament at all, it ought to have been raised officially from the Liberal front bench. Second, it ought to have been absolutely detached from any attack, however remote or repudiated, upon the personal honor of Mr. Chamberlain and his son. It is superfluous to say that no reasonable person believes for one moment that these two gentlemen did, or under any circumstances could, employ their official position for the purpose of making private profit. The notion is preposterous. Yet it is beyond question regrettable that, even in perfect integrity, the names of Ministers of the Crown should be found in such companies. And against this a protest was proper and desirable. Many Ministers have felt this and acted upon it. It is well known, for instance, that Lord Lansdowne disposed of a large holding at a great loss in a certain company before he became Minister of War. Several of Lord Rosebery's Ministers did the same thing. That there is a certain slackness of feeling upon this point in Conservative circles is shown by the appointment of Lord Hardwicke as Under-Secretary of State for India, he being a partner in a firm of stock-brokers and a member of the Stock Exchange. He has undertaken to take no active part in the business of his firm and never to enter the Stock Exchange while he exercises the functions of his office, but he does not leave his firm and he does not resign from the Stock Exchange. Nobody dreams of suspecting Lord Hardwicke's personal integrity, but I think almost everybody—except Lord Salisbury, who said he saw no harm whatever in the dual position—regrets that under the circumstances he should either have been offered or should accept office. Once more, Lord Rosebery exactly expressed the best public feeling on the subject, in these words:

> I venture to say that, though these instances are innocent and for the moment free from objection with regard to the individuals to whom I have referred, yet they are of the very greatest danger to the political life of our country. What is it that we are most proud of? It is not the things in which we are equaled by other nations—intrepidity, valor, and ability—but that in which we have boasted by long tradition we are superior to other countries. It is the unattackable purity of our public men. I do not doubt that they are as pure now as ever they were; but the wife of Cæsar must be above suspicion. There must be no possibility that, at a time when the enemies of the Government urge that the war has been undertaken in the interest of capitalists—a charge, in my opinion, as ridiculous as it is groundless—it is not at a time when people make charges of this kind that there should be any opportunity for these slanderers in the gates to rest on any foundation, however slight, and to say, "What can you expect from a Government which is connected in any way with companies or firms on the Stock Exchange?"

It is because of the considerations so impressively stated here that I hold—with the deference proper to a new member—that a tactical and ethical mistake was made on the Liberal side when this subject was permitted to take on the aspect of a personal attack, and the vital national issue thus allowed to be obscured in the pyrotechnic success of a private defense.

I have left myself little space in which to speak of the war in Parliament, but this is of the less importance, as we shall probably hear the same thing all over again in a few weeks. The Liberal amendment calling for some declaration of conciliatory policy was properly withdrawn, for it drew from Mr. Chamberlain the most conciliatory speech that any Minister has yet made, promising a great development of local self-government to the Boers at the earliest possible moment. The speech of Mr. Brodrick, the new Secretary of State for War, was by far the gloomiest, as regards the outlook, that

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has yet been made, and its doleful tone fairly startled the House. This is probably to be explained by his determination that he would not follow the long series of ever-exploded "the-war-is-over" speeches. Possibly, too, it was to prepare the country for the call for fresh efforts on a large scale. There was some very sound and serious criticism of policy, both civil and military, but there was also, from a few Liberal members, language concerning our generals, our troops, and our officials which must have caused a good many of their fellow-Liberals to feel hot with shame. No reply was made to these from the Liberal side, but I think such silence cannot be expected in the future, for men will feel that they are Englishmen before they are Liberals. When we meet again, however, on February 14, everything else political will be submerged for the moment by the tide of Nationalist members who are coming over—according to their own plain intimations—more determined and less scrupulous than ever before, to make the business of the House of Commons impossible except on their terms. The cable will then be kept busy, unless all signs fail, telling you of "scene" after "scene."

Anti-Foreign Riots in China[1]

By Arthur H. Smith

Special Commissioner for The Outlook in China

THE experience of a large number of foreigners, representing many countries, in an Empire the size of Europe, extended for a period of more than forty years, ought to afford valuable insights into the practical aspects of those relations between the men of the West and the Chinese which have now been strained to the breaking point.

Yet there are inherent difficulties in the study of the phenomena which are appreciated more as they are considered longer. China, as just remarked, is an Empire stretching through many degrees of latitude and longitude. Yet the very names of most of its provinces are unknown in other lands, and the whole vast territory is generally considered to be too uninteresting, and, in the phrase of Mr. Thomas Taylor Meadows (one of the most intelligent but now quite forgotten authorities upon China) too "ten-thousand-miles-offy" to be seriously considered. Now and then comes the report of an outbreak somewhere along the coast or in the interior, but, unless the circumstances have some special horror connected with them (as has too often been the case), they are soon forgotten, having never been in the least understood. To the permanent residents of China there is another difficulty in the general resemblance of the external phenomena of these disturbances, and the fact that they are seldom far apart in time, so that even the most stalwart memory finds it hard to keep them in mind. A careful historical and critical examination of each of these riots, with an inquiry into the causes, real and alleged, the *modus operandi*, the amount of damage inflicted, and especially the treatment of the case by the foreign government concerned, would be of great value, particularly as the records of many of them can scarcely be said to be available even to the foreigner in China who has access to libraries, not having been gathered into any permanent form, and existing only in ephemeral publications. It is the object of the present paper to consider a few of the typical riots against foreigners which have occurred within the past forty years, as an aid to a comprehension of the causes of such persistent and malignant attacks. Owing to the fact that missionaries have within the period in question been dispersed all over China, most of the outbreaks have directly assailed them, their houses and chapels; but, as will appear more fully hereafter, violence has been by no means confined to them, so that it is strictly correct to speak of the riots as anti-foreign.

By far the largest of the Protestant

[1] Copyright, 1901, the Outlook Company, New York. Previous articles in this series by the author of "Village Life in China" and "Chinese Characteristics" will be found in the issues of The Outlook for October 27, December 8, 15, and 29 last.

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organizations in China is the Inland Mission, which was organized about the year 1865 by the Rev. J. Hudson Taylor, who has remained at the head of it ever since. In the year 1868 Mr. Taylor, with a companion, began to open a work in Yangchou, fifteen miles to the north of Chinkiang, one of the treaty ports on the Yangtzu. Yangchou was a city of three hundred and sixty thousand inhabitants, situated on the Grand Canal. After making efforts to rent some thirty different houses, one was at last found. But the report of hostility at Chinkiang stirred up the literati to organized effort to prevent the occupation of this place. The populace were inflamed, first by small handbills of a defamatory nature, and, these proving insufficient, by larger ones, until the whole city was on the *qui vive*. At this juncture the literary examinations occurred. Notice of the intention to attack them was given to the missionaries. Everything that could be done was tried to neutralize these posters and threats, by the admission of the people to see the premises, and by other conciliatory measures, but in vain. On the 22d of August the mob attacked the place in earnest, and when it became evident that the repeated messengers sent to the officials would bring no aid, Mr. Taylor and his companion risked their lives in a personal visit to the yamen, where they were kept waiting for three-quarters of an hour, while hearing the shouts of the mob at a distance, destroying the property and not improbably taking the lives of the ladies left in the house. When at last the magistrate appeared, it was to ask insulting questions about the imaginary Chinese children alleged to have been kidnapped, the official promising, however, to attend to the matter, while they were obliged to wait the result, as it was said the presence of the missionaries on the street would render a dispersion of the mob impossible. When at length, after two hours of torturing suspense, they were allowed to return, the place was in complete ruin, and the remaining missionaries, who had barely escaped with their lives, were in hiding. Although the rioters had made a clean sweep of many of the doors, walls, and partitions, yet the resolute but almost exhausted band of missionaries returned to their premises with the cognizance of the officials, only to have the riot renewed the next day and many of their dismal experiences duplicated. There was the same well-nigh hopeless appeal to the prefect, and the same interminable delay in seeing that official, who had not yet risen and did not wish to be disturbed. At last he sent the district magistrate to the scene of violence, dispersed the mob, and the lives of the foreigners were once more with difficulty saved. Mr. Taylor was told to write a mild letter to the prefect, but he must not call the proceedings a "riot," but only a "disturbance," and must ask to have those arrested punished, and proclamations issued. Although it was quite certain that the Taotai and the prefect had themselves arranged to have the riot take place, there was no help for it, and the letter was written. Meantime a verbal message had been sent to the Consulate in Chinkiang, and later a note. The Consul came at once to the rescue, with others accompanying, and the Consul at Shanghai, Mr. Medhurst, took up the matter with great vigor. With a small steamer and a guard of seventy marines from H. M. S. Rinaldo, he went to Yangchou, stationed guards at the doors of the terrified prefect's yamen, and demanded an interview. The latter endeavored to minimize the gravity of the riot, but was met point by point by the Consul until he was completely silenced. He was then given an ultimatum requiring that the leaders of the riot, whose names were given, should be punished, that the premises should be repaired, that a proclamation declaring the rights of British missionaries should be issued, that compensation for losses should be made, and that any natives imprisoned on account of the missionaries be set free. To some of these demands the prefect acceded, but as to others he said that he must consult with the Governor-General, Tseng-Kuo-Fan, at Nanking. With characteristic energy, Mr. Medhurst decided to take the prefect to the Governor-General himself, and thus cut short the endless evasions, the prefect stipulating that he should go in his own boat and not as a prisoner. On the way the prefect asked to be allowed to spend the night on the opposite side of the river from the Consul, giving his written promise to be there in the morning. He then

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made his escape in the night, leaving his boat, probably in order to see the Governor-General before Mr. Medhurst arrived, to give his own version of the case. Mr. Medhurst reached Nanking in due time, and had an interview with the Governor-General, who was very gracious, and there seemed fair promise of his acting equitably. But at this juncture occurred one of those *contratemps* which are so disastrous in Oriental diplomacy. The Captain of the Rinaldo fell ill and returned to Shanghai, leaving Mr. Medhurst, in the eyes of the Chinese, with no moral support. Tseng-Ta-Jen at once changed his tone, and definitely refused to give the redress demanded, or to punish the literati, the prefect, or the local magistrate, although the documents showed that they had been repeatedly warned of the impending troubles ten days previous to the outrage.

All that could be got was the promise of the restoration of the property, so that, after the lapse of two or three months' time, the missionaries might return, a proclamation being issued forbidding interference with foreigners. The claim for losses was cut down one-half, and the premises were occupied by Mr. Taylor three months after the riot. The skill and ability of Mr. Medhurst were praised by all who were cognizant of the intricacy and difficulty of the case, yet it has always been understood that his energy was regarded with disfavor by the Foreign Office, this fact being well known to all foreigners in China, and probably also to the Chinese Government. It is worth noting that the Taotai who was so largely responsible for the whole trouble frankly admitted that he had not put the truth of the matter before the Governor-General, saying that it would be worth his office to do so.

In this typical and test case it is evident to every one, after the lapse of more than a generation, as it was at the time to most persons of discernment, that the British Government should either have never taken up the case at all, or should have carried it through as a precedent of importance for the whole Yangtzu valley and for all China. In this and in every similar instance before and since, the Ariadne clue to right results is the simple but far-reaching motto of Lord Elgin: "Make no demands which are not just; never recede from a demand once made."

To the fluctuating feeble-forcible policy of foreign Governments much of the open hostility to the treaty rights of foreigners is to be directly attributed. The Tientsin massacre of June 21, 1870, has been already mentioned and need be referred to only by way of illustration, although it has remained down to the present time the most wholesale example of Chinese ferocity against foreigners. There was a preceding animosity against the French for using as a consulate one of the popular temples, and the wild reports of the killing of innocent children at the Catholic orphanage seemed to the people unquestionably true, especially as an epidemic prevailed and a considerable number of the children had died. The French consul was extremely injudicious and was arrogant in his tone, and the officials were, as usual, inert until it was too late. Twenty foreigners were killed, and probably as many more Chinese. The same Tseng-Kuo-Fan whom we have just met in Nanking was now Governor-General in Chili, but his position here was a most difficult one. The people as a whole entirely sympathized with the rioters, feeling a blind fury against supposed foreign outrages. For a long time the sale of "massacre fans" was carried on, the people evidently enjoying the pictures of the ruin of property and the slaughter of foreigners. The pressure of the Franco-German war immediately following prevented the settlement of the case on such a basis as to make its recurrence improbable. Sixteen Chinese were beheaded and many others were banished, but the effect of the sentence was largely neutralized by the uncertainty whether the right persons had been executed, and by the popular impression that each of their families received a handsome grant from the Chinese Government and officials. For a detailed notice of this and some of the later risings against foreigners in China, those who are interested in the subject would do well to consult the closing chapter of Mr. F. W. Williams's "History of China" (a continuation of the work of his father, Dr. S. W. Williams), in whose judicious opinion of the Tientsin outbreak the well-informed reader will be inclined to concur: "In short, the whole history of the riot—its causes, growth, culmination, results, and repression—combines as

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many serious obstacles in the way of harmonizing Chinese and European civilizations as anything which ever occurred."

In the year 1874 a serious riot occurred in the French concession at Shanghai, which arose from the determination of the French municipality to take possession of a portion of the property belonging to the club-house of the natives of the adjacent province of Chekiang. Within these large premises there was a place of deposit for the coffins of those who had died away from home; and while this added greatly to the objectionable nature of the compound, through which it was desired to run a road, from a Chinese standpoint it made the area as sacred as a cemetery. Even from the foreign point of view, the French were high-handed and unreasonable. It is very instructive to see that the lapse of almost a quarter of a century had done nothing to heal the breach, or to teach the impulsive Gauls a wiser way, for in July, 1898, the same question again arose as to the same property, for which the demand was now more urgent than before. The French municipality, supported by the Consul-General, took steps for entering upon possession of it and adjoining premises for making certain improvements. Opposition was offered by large crowds, and several Chinese were injured.

The next day, the opposition becoming more dangerous, the sailors, police, and volunteers used their weapons, killing fifteen or more Chinese and wounding many others. After some days the matter was adjusted for the time, pending settlement at Peking, and things went on as before. The foreign community in Shanghai and throughout China felt that the lives of nearly all of them had been seriously endangered, and a great wrong done, by the refusal to await the result of negotiations, and the using of brute force involving numerous needless deaths. Is it strange to read in the Ningpo correspondence of the Shanghai journals just two years later (July, 1900) that, owing to the large influx of Chekiang men just arrived from that city, the anti-foreign feeling was extremely bitter, and to learn that it resulted in the massacre of at least eight China inland missionaries with their three children, and it is as yet impossible to say how many Roman Catholic priests and native Christians?

It is a journey of almost a thousand miles from anti-foreign Tientsin to turbulent Canton, a city captured by the British in 1857, the Governor-General Yeh being carried off to India a prisoner, where he died in bondage. For ten years after the Treaty of Tientsin a salutary dread of foreign power took the place of the popular contempt for all foreigners expressed in the refusal to allow them to enter the city of Canton, a restriction which had not been removed until 1858.

In July, 1871, placards were everywhere circulated throughout the entire region charging foreigners with the distribution of powders of a supposed wonderful efficacy in healing disease, which were yet a slow poison. The day following the posting of these inflammatory sheets a tempest of alarm and rage spread over the whole city, the violence of which no foreigner had ever seen surpassed. Three-fourths of the people believed these tales, and a panic seized the whole population. "For two weeks there was not a day on which daring and capable leaders might not have gathered a mob for the destruction of every foreign residence and every foreign life." The execution of some of the leaders by the friendly Governor-General put a stop to the excitement, which spread, however, to Amoy, and even to Foochow, and almost extinguished mission work. Twelve years later, at a time when the Cantonese were aroused by the aggressions of the French in Annam, a drunken foreigner shot a Chinese lad by accident, and was sentenced to seven years' imprisonment. A Portuguese watchman pushed a Chinese from a steamer, and he was drowned. It was like a spark on gun-cotton. "With no note of warning, and with the fury of tigers, a mob came pouring into the concession. Men rose from their breakfast-tables or office desks, women caught up their children and possibly some of their jewelry, and fled to the only ship in the harbor. A black cloud of smoke was surging over the settlement, and it grew blacker and wider, till no houses could be seen, but the crash of falling roofs and walls was sounding through the gloom. For three hours the work of burning and plunder continued, till the Viceroy's soldiers scattered the mob. Four rioters had been killed, thirteen large mercantile establishments had

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been changed to piles of charred timber and blackened brick." In the following year the Governor-General, Chang-Chih-Tung, now in the same office at Wuchang, issued a proclamation, conjointly with Admiral P'eng-Yü-Lin, aimed indeed at the hostile French, but intentionally so phrased as to bring down the wrath of the populace upon all nationalities and upon the native Christians. Five thousand taels were offered for the French Admiral's head, and less sums according to rank, down to one hundred taels for a common soldier, and half as much for any Chinese giving them assistance. This was immediately interpreted as applying to any foreigner and to any of the native Christians. The news spread like wildfire, and eighteen Protestant chapels were wrecked in as many days. For months all foreigners in Canton lived on the surface of a live volcano. In the same city, ten years later, the prevalence of the dreaded plague caused intense excitement. Two lady physicians were attacked on the street, and but for timely rescue would have been stoned to death.

The great and remote province of Ssu-ch'uan in western China is inhabited by a peaceable people who are not unfriendly to foreigners, except as they are stirred up to opposition by their officials. A Foreign Bureau at the capital of the province has been shown to be the active agent for the diffusion of anti-foreign virus over this entire region, to the incomputable loss of unnumbered persons. Against Roman Catholics in this province there seems to be a hereditary virulence, the causes of which are not generally understood. It is certain that several priests have lost their lives, and that the poor Christians have suffered the most terrible persecutions for long periods together. In the summer of 1886 one of these outbreaks took place, apparently due to rumors occasioned by the erection of new mission buildings at Ch'ungk'ing, on the Yangtzu. The premises of the various missions, as well as the British Consular residence, were looted and destroyed. The Consular Resident was seriously wounded, and more than twenty foreigners were penned up in two small rooms in a yamen during the most trying month of the year for about two weeks, the mob constantly raging without. The rioters openly declared that they had authority from the Emperor and from the officials to extirpate Christianity. The Government compensated the missionaries for their losses, and admitted their treaty rights, but when the buildings were again put up "angry gangs sprang up to burn them, in one place the premises being destroyed three times within four years. An ominous feature in these events was not the violence but the pertinacity of the mobs, which seemed always on hand to execute, whenever occasion demanded, the threats of driving out the Christians." The legal proceedings were a mere travesty of justice, the Christians being urged in open court to apostatize. It was plainly intended to drive out the foreigners altogether by mere attrition, in accordance with the Chinese adage: "The mountains are high—the Emperor is remote."

In the spring of 1895, just after the peace with Japan, rioting in Ssuch'uan again broke out with the suddenness of a tropical thunder-storm, driving from the province more than eighty foreigners. During the progress of these continued persecutions it was reported that more than fifty thousand Christians had suffered in various ways, many having been killed, and the work again completely broken up.

These persistent outbreaks were of so serious a nature that the foreign Governments concerned were moved to take up the matter in earnest. The American Minister endeavored to get a Commission appointed to the province to ascertain the measure of complicity of the various officials, especially of the one who was at the time Governor-General, Liu-Ping-Chang. In a despatch to the State Department, the Minister, Mr. Denby, says that "China fought this Commission for some days, but was finally forced to consent to its going overland to Ch'engtu, the provincial capital. China also fought with unparalleled obstinacy the proposition to punish the Viceroy, Liu, partly on account of his influence with the Dowager Empress, and partly because there was no precedent for this action. The entering wedge in overcoming this obstinacy was the action of the Department in ordering the going of an American Commission. After China had accepted this proposition as inevitable, the British Minister stepped

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in with an ultimatum that the officials should be punished. A fleet was ordered to these waters as a menace. The Minister of France then intervened to explain to China that to avoid trouble she must punish the officials." The late Governor-General was degraded from office, with the addition of the words "never to be employed again," and numerous subordinate mandarins were punished also. The successful accomplishment of the difficult task of securing real justice in this hitherto unexampled way was naturally regarded as a most important step in advance, not only in itself, but especially as a precedent. There can be no doubt that the primary source of the riots last mentioned in Ssuch'uan, as well as those already referred to in Kuangtung, was connected with the wars with France and with Japan. In the former province one of the numerous placards which appeared was phrased in the following terms: "At the present time, when Japan has usurped Chinese territory, you English, French, and Americans have looked on with your hands in your sleeves. If in the future you wish to preach your doctrine in China, you must drive the Japanese back to their own country; then you will be allowed to preach your Holy Gospel throughout the country without let or hindrance."

Before dismissing the subject of anti-foreign riots, it is indispensable to take some account of those which occurred in the year 1891 in the Yangtzu Valley, which have a unity and a significance of their own. These must be reserved to another time. Enough has already been said, however, to make it clear that the previous outbreaks have repeatedly and upon a large scale exhibited every feature of those witnessed in 1900 except one. This is the first time that the riots have been directly instigated from the Imperial Palace itself. Upon the treatment of China now will depend whether it shall also be the last.

Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter XI.—Making their Beds Before They could Lie on Them

A LITTLE later in the history of the school we had a visit from General J. F. B. Marshall, the Treasurer of the Hampton Institute, who had had faith enough to lend us the first two hundred and fifty dollars with which to make a payment down on the farm. He remained with us a week, and made a careful inspection of everything. He seemed well pleased with our progress, and wrote back interesting and encouraging reports to Hampton. A little later Miss Mary F. Mackie, the teacher who had given me the "sweeping" examination when I entered Hampton, came to see us, and still later General Armstrong himself came.

At the time of the visits of these Hampton friends the number of teachers at Tuskegee had increased considerably, and the most of the new teachers were graduates of the Hampton Institute. We gave our Hampton friends, especially General Armstrong, a cordial welcome. They were all surprised and pleased at the rapid progress that the school had made within so short a time. The colored people from miles around came to the school to get a look at General Armstrong, about whom they had heard so much. The General was not only welcomed by the members of my own race, but by the Southern white people as well.

This first visit which General Armstrong made to Tuskegee gave me an opportunity to get an insight into his character such as I had not before had. I refer to his interest in the Southern white people. Before this I had had the thought that General Armstrong, having fought the Southern white man, rather cherished a feeling of bitterness towards the white South, and was interested in helping only the colored man there. But this visit convinced me that I did not know the greatness and the generosity of the man. I soon learned, by his visits to the Southern white people, and from his conversations with them, that he was as anxious

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about the prosperity and the happiness of the white race as the black. He cherished no bitterness against the South, and was happy when an opportunity offered for manifesting his sympathy. In all my acquaintance with General Armstrong I never heard him speak, in public or in private, a single bitter word against the white man in the South. From his example in this respect I learned the lesson that great men cultivate love, and that only little men cherish a spirit of hatred. I learned that assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak.

It is now long ago that I learned this lesson from General Armstrong, and resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him. With God's help, I believe that I have completely rid myself of any ill feeling towards the Southern white man for any wrong that he may have inflicted upon my race. I am made to feel just as happy now when I am rendering service to Southern white men as when the service is rendered to a member of my own race. I pity from the bottom of my heart any individual who is so unfortunate as to get into the habit of holding race prejudice.

The more I consider the subject, the more strongly I am convinced that the most harmful effect of the practice to which the people in certain sections of the South have felt themselves compelled to resort, in order to get rid of the force of the negroes' ballot, is not wholly in the wrong done to the negro, but in the permanent injury to the morals of the white man. The wrong to the negro is temporary, but to the morals of the white man the injury is permanent. I have noted time and time again that when an individual perjures himself in order to break the force of the black man's ballot, he soon learns to practice dishonesty in other relations of life, not only where the negro is concerned, but equally so where a white man is concerned. The white man who begins by cheating a negro usually ends by cheating a white man. The white man who begins to break the law by lynching a negro soon yields to the temptation to lynch a white man. All this, it seems to me, makes it important that the whole Nation lend a hand in trying to lift the burden of ignorance from the South.

Another thing that is becoming more apparent each year in the development of education in the South is the influence of General Armstrong's idea of education; and this not upon the blacks alone, but upon the whites also. At the present time there is almost no Southern State that is not putting forth efforts in the direction of securing industrial education for its white boys and girls, and in most cases it is easy to trace the history of these efforts back to General Armstrong.

Soon after the opening of our humble boarding department students began coming to us in still larger numbers. For weeks we not only had to contend with the difficulty of providing board, with no money, but also with that of providing sleeping accommodations. For this purpose we rented a number of cabins near the school. These cabins were in a dilapidated condition, and during the winter months the students who occupied them necessarily suffered from the cold. We charged the students eight dollars a month—all they were able to pay—for their board. This included, besides board, room, fuel, and washing. We also gave the students credit on their board bills for all the work which they did for the school which was of any value to the institution. The cost of tuition, which was fifty dollars a year for each student, we had to secure then, as now, wherever we could.

This small charge in cash gave us no capital with which to start a boarding department. The weather during the second winter of our work was very cold. We were not able to provide enough bedclothes to keep the students warm. In fact, for some time we were not able to provide, except in a few cases, bedsteads and mattresses of any kind. During the coldest nights I was so troubled about the discomfort of the students that I could not sleep myself. I recall that on several occasions I went in the middle of the night to the shanties occupied by the young men, for the purpose of comforting them. Often I found some of them sitting huddled around a fire, with the one blanket which we had been able to provide wrapped around them, trying in this way to keep warm. During the whole night some of

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them did not attempt to lie down. One morning, when the night previous had been unusually cold, I asked those of the students in the chapel who thought that they had been frostbitten during the night to raise their hands. Three hands went up. Notwithstanding these experiences, there was almost no complaining on the part of the students. They knew that we were doing the best that we could for them. They were happy in the privilege of being permitted to enjoy any kind of opportunity that would enable them to improve their condition. They were constantly asking what they might do to lighten the burdens of the teachers.

I have heard it stated more than once, both in the North and in the South, that colored people would not obey and respect one another when one member of the race is placed in a position of authority over others. In regard to this general belief and these statements, I can say that during the nineteen years of my experience at Tuskegee I never, either by word or act, have been treated with disrespect by any student or officer connected with the institution. On the other hand, I am constantly embarrassed by the many acts of thoughtful kindness. The students do not seem to want to see me carry a large book or a satchel or any kind of a burden through the grounds. In such cases more than one always offers to relieve me. I almost never go out of my office when the rain is falling that some student does not come to my side with an umbrella and ask to be allowed to hold it over me.

While writing upon this subject, it is a pleasure for me to add that in all my contact with the white people of the South I have never received a single personal insult. The white people in and near Tuskegee, to an especial degree, seem to count it a privilege to show me all the respect within their power, and often go out of their way to do this.

Not very long ago I was making a journey between Dallas, Texas, and Houston. In some way it became known in advance that I was on the train. At nearly every station at which the train stopped, numbers of white people, including in most cases the officials of the town, came aboard and introduced themselves and thanked me heartily for the work that I was trying to do for the South.

On another occasion, when I was making a trip from Augusta, Georgia, to Atlanta, being rather tired from much travel, I rode in a Pullman sleeper. When I went into the car, I found there two ladies from Boston whom I knew well. These good ladies were perfectly ignorant, it seems, of the customs of the South, and in the goodness of their hearts insisted that I take a seat with them in their section. After some hesitation I consented. I had been there but a few minutes when one of them, without my knowledge, ordered supper to be served to the three of us. This embarrassed me still further. The car was full of Southern white men, most of whom had their eyes on our party. When I found that supper had been ordered, I tried to contrive some excuse that would permit me to leave the section, but the ladies insisted that I must eat with them. I finally settled back in my seat with a sigh, and said to myself: "I am in for it now, sure."

To add further to the embarrassment of the situation, soon after the supper was placed on the table one of the ladies remembered that she had in her satchel a special kind of tea which she wished served, and as she said she felt quite sure the porter did not know how to brew it properly, she insisted upon getting up and preparing and serving it herself. At last the meal was over; and it seemed the longest one that I had ever eaten. When we were through, I decided to get myself out of the embarrassing situation and go into the smoking-room, where most of the men were by that time, to see how the land lay. In the meantime, however, it had become known in some way throughout the car who I was. When I went into the smoking-room, I was never more surprised in my life than when each man, nearly every one of them a citizen of Georgia, came up and introduced himself to me and thanked me earnestly for the work that I was trying to do for the whole South. This was not flattery, because each one of these individuals knew that he had nothing to gain by trying to flatter me.

From the first I have sought to impress the students with the idea that Tuskegee is not my institution, or that of the officers.

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but that it is their institution, and that they have as much interest in it as any of the trustees or instructors. I have further sought to have them feel that I am at the institution as their friend and adviser, and not as their overseer. It has been my aim to have them speak with directness and frankness about anything that concerns the life of the school. Two or three times a year I ask the students to write me a letter criticising or making complaints or suggestions about anything connected with the institution. When this is not done, I have them meet me in the chapel for a heart-to-heart talk about the conduct of the school. There are no meetings with our students that I enjoy more than these, and none are more helpful to me in planning for the future. These meetings, it seems to me, enable me to get at the very heart of all that concerns the school. Few things help an individual more than to place responsibility upon him, and to let him know that you trust him. When I have read of labor troubles between employers and employees, I have often thought that many strikes and similar disturbances might be avoided if the employers would cultivate the habit of getting nearer to their employees, of consulting and advising with them, and letting them feel that the interests of the two are the same. Every individual responds to confidence, and this is not more true of any race than of the negroes. Let them once understand that you are unselfishly interested in them, and you can lead them to any extent.

It was my aim from the first at Tuskegee not only to have the buildings erected by the students themselves, but to have them make their own furniture as far as was possible. I now marvel at the patience of the students who slept upon the floor while waiting for some kind of a bedstead to be constructed, or at their sleeping without any kind of a mattress while waiting for something to be made that looked like a mattress.

In the early days we had very few students who had been used to handling carpenters' tools, and the bedsteads made by the students then were very rough and very weak. Not unfrequently when I went into the students' rooms in the morning I would find at least two bedsteads lying about on the floor. The problem of providing mattresses was a difficult one to solve. We finally mastered this, however, by getting some cheap cloth and sewing pieces of this together so as to make large bags. These bags we filled with the pine straw—or, as it is sometimes called, pine needles—which we secured from the forests near by. I am glad to say that the industry of mattress-making has grown steadily since then, and has been improved to such an extent that at the present time it is an important branch of the work which is taught systematically to a number of our girls, and that the mattresses that now come out of the mattress-shop at Tuskegee are about as good as those bought in the average store. For some time after the opening of the boarding department we had no chairs in the students' bedrooms or in the dining-rooms. Instead of chairs we used stools which the students constructed by nailing together three pieces of rough board. As a rule, the furniture in the students' rooms during the early days of the school consisted of a bed, some stools, and sometimes a rough table made by the students. The plan of having the students make the furniture is still followed, but the number of pieces in a room has been increased, and the workmanship has so improved that little fault can be found with the articles now. One thing that I have always insisted upon at Tuskegee was that everywhere there should be absolute cleanliness. Over and over again the students were reminded in those first years —and are reminded now—that people would excuse us for our poverty, for our lack of comforts and conveniences, but that they would not excuse us for dirt.

Another thing that has been insisted upon at the school is the use of the tooth-brush. "The gospel of the tooth-brush," as General Armstrong used to call it, is a part of our creed at Tuskegee. No student is permitted to remain who does not keep and use a tooth-brush. Several times in recent years students have come to us who brought with them almost no other article except a tooth-brush. They had heard from the lips of older students about our insisting upon the use of this, and so, to make a good impression, they brought at least a tooth-brush with them. I remember that one morning, not long

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ago, I went with the lady principal on her usual morning tour of inspection of the girls' rooms. We found one room that contained three girls who had recently arrived at the school. When I asked them if they had tooth-brushes, one of the girls replied, pointing to a brush, "Yes, sir. That is our brush. We bought it together yesterday." It did not take them long to learn a different lesson.

It has been interesting to note the effect that the use of the tooth-brush has had in bringing about a higher degree of civilization among the students. With few exceptions, I have noticed that, if we can get a student to the point where, when the first or second tooth-brush disappears, he of his own motion buys another, I have not been disappointed in the future of that individual. Absolute cleanliness of the body has been insisted upon from the first. The students have been taught to bathe as regularly as to take their meals. This lesson we began teaching before we had anything in the shape of a bath-house. Most of the students came from plantation districts, and often we had to teach them how to sleep at night; that is, whether between the two sheets—after we got to the point where we could provide two sheets—or under both of them. Naturally I found it difficult to teach them to sleep between two sheets when we were able to supply but one. The importance of the use of the nightgown received the same attention.

For a long time one of the most difficult tasks was to teach the students that all the buttons were to be kept on their clothes, and that there must be no torn places and no grease-spots. This lesson, I am pleased to be able to say, has been so thoroughly learned and so faithfully handed down from year to year by one set of students to another that often at the present time, when the students march out of chapel in the evening and their dress is inspected, as it is every night, not one button is to be found missing.

[TO BE CONTINUED]

The "Sectarianism" of Christian Endeavor

By the Rev. Francis E. Clark

IN President Hyde's interesting article on "Church or Sect?" in The Outlook for December 8, he misapprehends the spirit and purpose of the Christian Endeavor Society and its prayer-meeting requirements. Doubtless Dr. Hyde's college duties, in performing which he has been so successful, have given him little opportunity to investigate actual Christian Endeavor societies, and he has been misinformed as to their real workings. He seems to say that the societies make the "social expression of personal religious experience practically synonymous with the religious life," that in these societies "the expression of emotional experience" has "become synonymous with the religious life." Several other expressions in his article imply the same conception of the Christian Endeavor Society and its prayer-meeting.

I have attended thousands of Christian Endeavor prayer-meetings during the last twenty years, and I scarcely recall among all the scores of thousands whom I have heard take part in them a single "expression of *emotional* experience." I am very confident that "the expression of personal religious experience" is not deemed in any of the societies with which I am acquainted "practically synonymous with the religious life." A very simple participation satisfies all the requirements of the Christian Endeavor prayer-meeting. A verse of Scripture, a quotation from a religious author, a few words concerning the topic of the meeting or the meaning of the Scripture passage under consideration, a sentence or two of prayer—any of these forms of participation is all that is required by the most rigid pledge. As a matter of fact, one defect of these meetings, as of all prayer-meetings, is that there is not too much but too little personal experience; and as for an *emotional* personal expression, it is practically nonexistent.

I would not be understood as implying that there is not a hearty expression of religious life in every true Christian En-

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deavor prayer-meeting. I am glad to say that there is, for I believe that the crying need of most meetings is some sincere expression of devotion, whether given in the words of another or in simple personal testimony. Surely the Congregational churches are not suffering from too much heart, too much emotion in the best sense of the word. There is little need of warning these churches against emotional expressions, or the testimony of personal love for Christ and his cause. Dr. Hyde seems to imply that only those who are gifted and ready of speech and learned in exposition should be expected to take part in the prayer-meeting. With this I entirely disagree, and believe that there is a place for every genuine and sincere expression of the religious life, and that such expressions have nothing in common with the unworthy emotionalism which President Hyde deprecates.

But the prayer-meeting requirement of the Society, slight as it is, is incumbent only on those who have no reason for not taking part which they can "conscientiously give to their Master." Thus the performance of this duty is left to the individual conscience. Moreover, this requirement applies only to active members, while there are in every society associate members and honorary members, of whom no participation in the prayer-meeting, even of this slight character, is expected or required. President Hyde truly says that "there are many men who will not wear their heart upon their sleeves or give expression to their inmost personal experience in a social meeting." I would go further than this and say that the church or society that required this would be in the highest degree absurd and unreasonable.

President Hyde seems to imply that the Christian Endeavor movement consists solely of a prayer-meeting—at least he alludes to nothing else. As a matter of fact, the prayer-meeting, although very important, is only one segment of the life of the Christian Endeavor Society. It is nothing if not for practical service. Every society has from two to twenty-two committees, and each committee means that five members of the society are engaged in some definite service for the church. The very names of these committees, Sunday-School, Flower, Missionary, Prayer-Meeting, Social, Temperance, Lookout, Pastor's Aid, and Information, in most cases tell what they have to do. In fact, these committees furnish just what President Hyde so truly demands in every church—"something definite and practical to do, and personal help in doing it." Besides these duties that are performed by every society, the unions of societies do a vast amount of service in prisons and jails, on ships of war and of the merchant marine, at life-saving stations, on street corners and in factories, where evangelistic meetings are held, while the great conventions in every State of the Union, and the greater National conventions of almost every Protestant nation, fire the hearts of hundreds of thousands of young men and women for better citizenship, purer politics, nobler personal lives, more earnest personal devotion to their own churches, and larger fellowship with all the churches.

Here are a few of the actual things that Christian Endeavor societies are reported as doing during the past year—only a few, chosen quite at random from thousands of similar methods of work. I give them without comment; they speak for themselves. "Paid part of the church debt," "Purchased hymn-books, library books, and church furniture," "Paid part of our pastor's salary," "Assisted pastor in evening service," "Supported home and foreign missionaries," "Held cottage and tent prayer-meetings," "Organized Sunday-schools in country places," "Flower mission and fresh-air fund work," "The study of missions and missionary biographies," "Evangelistic work among the soldiers," "Distribution of good literature," "Organized a no-license campaign against the saloon," "Home department of the Sunday-school organized," "Opened a reading-room in our church," "Christmas dinners for the poor," "Helped to close the doors of a gambling-den," "Sustained a good literature exchange," "A picnic for fifty-four Chicago waifs," "Paying for a church pew for strangers," "Christmas box given to each inmate of the county poorhouse," "Three hundred people fed in Philadelphia slums on Thanksgiving Day," "Furnished a bed in the hospital," "Furnished Testaments for soldiers," etc., etc. These results, however, are the direct outcome of the Christian Endeavor prayer-meeting,

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which has infused the warmth of its unconventional, democratic life into all departments of the Society in every land. In all these results I am confident President Hyde rejoices quite as heartily as the most ardent advocate of the Society.

But, he says, "the Society has not accomplished what it promised. Many pastors complain that it is a halting-place rather than a recruiting-station for the church." I do not know what it promised that it has not accomplished, and I submit that the complaint of the "many pastors" seems scarcely reasonable when it is remembered that the accessions to the Congregational churches of which President Hyde was speaking, during the past fifteen years, on confession of faith, have been more than twice as great as during the preceding fifteen years, as the Year-Book proves, and that the vast majority of these accessions have been from the ranks of the young. Surely the Society has not been to any great extent a "halting-place" to the church, or, if it has been, there was a far worse halting-place before it existed. The five things which President Hyde says Congregationalists "must do to be saved" express exactly my idea of the ideal society of Christian Endeavor.

1st. "It must have a simple and searching confession and covenant." The covenant for active members of the Society of Christian Endeavor is: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." All the duties of the Society are embraced under this head and interpreted by this clause.

2d. "Systematic instruction in what the church stands for." Every prayer-meeting may provide such instruction and stimulus to carry it out, and in this instruction the pastor always has part, and a large part if he will.

3d. "An open door." The door of the Society is wide enough to embrace in some form of membership all the young people of moral earnestness in the community.

4th. "Broad and reasonable requirements of its members." Nothing is required of the members of the Society that Christ would not have them do, and each is left to decide for himself what He requires of them.

5th. "Something definite and practical to do, and personal help in doing it." The exact object of the Christian Endeavor Society could not better be expressed.

The Representative Significance of Form[1]

THE precise accuracy with which this volume is scientifically described by its title gives no intimation to the general reader of its attractiveness for him, or to curious readers of its widely discursive range of interest. One would hardly expect, for instance, to find in an essay on comparative æsthetics a suggestion that the order of Creation, as described in the first chapter of Genesis, might have been discerned by the telepathic activity of subconscious intellection in some Chaldæan seer, just as a child has been known to describe from a piece of lava held in its hand the process of formation from a volcano. Yet such a suggestion stands in close and rational relation to Professor Raymond's subject, and will not be lightly objected to by those who are aware of the high praise bestowed both by foreign and American critics upon the other six volumes of the series. Nor should it receive less than due consideration in view of the fact that this volume, though the second in his scheme, is the seventh and last in publication, held back for the fullest verification of its conclusions.

One who opens the book at random may fail to perceive at first what a considerable section of it, eight chapters, has to do with æsthetics; for instance, a page in exposition of the text, "Believe on the Lord Jesus Christ, and thou shalt be saved." Even this, however, stands in vital connection with Professor Raymond's æsthetic purpose. Two misleading tendencies, he observes, work continual mischief in art. The New England transcendentalists, Emerson and his school, constantly confound artistic inspiration with religious—a mistake which minimizes

[1] *The Representative Significance of Form.* By G. L. Raymond. G. P. Putnam's Sons, New York. $2.

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in art the importance of the material, as well as the importance in religion of the spiritual. The French school, which has succeeded them, constantly confounds artistic observation with scientific, and this error minimizes in art the importance of imaginative construction embodying the truths of analogy, as well as the importance in science of imaginative hypothesis for the discovery of principles. Professor Raymond's endeavor in his whole work is to get toward that balance between these opposing tendencies which characterized ancient Hellenic art. But this demands a correct recognition both of the relationship of art alike to religion and to science, and of the limitations to art which the double relationship involves. Nothing can be foreign to a thorough treatment of æsthetics that is needed to bring out the facts which define and establish this relationship and the discriminations it requires. Hence the eight chapters which may seem at first glance largely digressive, however interesting, are of vital importance in a profound study.

In our limits we can only indicate the line of thought here taken. Meaning by "significance" the mental effect of art-forms, and by the "effect" required in art the effect of truth, truth is defined as conformity, not to formula, but to the method of operation discoverable throughout the universe. Here Professor Raymond starts on the solid ground that agnosticism has missed by seeking truth through a process of mere thinking. Truth is reached through action in seeking conformity to the divine method of action. But in all departments the result of truth is the product of an activity which is blended of conscious and subconscious factors. Here he comes on ground that some will question, but he does not go beyond what conservative investigators in the field of psychical research regard as satisfactorily established. He finds here "that religious, scientific, and artistic conceptions are mainly traceable, respectively, to *inspiration*, having its chief source in subconscious intellection, to *investigation*, having its chief source in conscious intellection, and to *imagination*, having its source about equally in both forms of intellection." Thus art forms a bridge between science and religion. "It everywhere surrounds the material with the halo of the spiritual," causing even those who reject it when appealing in its own name to accept it in its imaginative guise. Yet art can no more take the place of religion in the field of inspiration than of science in the field of observation. Its limits are as plain as theirs. "A religious conception cannot become artistic until imagination has presented it" in a form as close to external facts, at least in some respects, as the presentations of science. "Nor can a scientific conception become artistic before imagination has haloed it with suggestions as inspired, in some regards, as those of religion." Accordingly, "in an age in which there is little scientific accuracy there is little artistic accuracy; and in an age in which there is little religious inspiration there is little artistic."

The larger part of this important volume must be left out of view in our limited space, necessarily engrossed with features unusual in a work of this kind. Suffice it to say that the portions here untouched deal exhaustively with artistic significance in its varying phases of form and modes of expression throughout the field of æsthetics, from poetry to landscape-gardening. Dealing in the chapters above summarized with fundamentally important questions of the significance attributable to mental action, Professor Raymond seems justified in his insistence on a larger recognition of the subconscious activity of the mind as the condition of a revival of art, and equally of the relief of religion from a deadening materialism and a stifling traditionalism. Indeed, he seems quite as antagonistic to orthodox traditionalists as to skeptical materialists, and protests against the former in a style and tone not often heard from Princeton, in strenuous insistence on his principle that divine truth is not in formulas, but in conformity to the divine method of operation. Professor Raymond's avowal that he was "interested in the discussion for its own sake" justifies an impression that it might have been somewhat condensed without loss of force. Its broad range may remind one of those scythe-bearing chariots with which the ancient Persians used to mow down hostile files. The writer must be conceded an equal liberty of spreading with the warrior, and Professor Raymond has availed himself of it, with good reason, to the fullest extent.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Apes and Monkeys: Their Life and Language. By R. L. Garner. Introduction by Edward Everett Hale. Illustrated. Ginn & Co., Boston. 5×7½ in. 297 pages. $2.

Evolutionists will be sure to give an especial welcome to this valuable book, and all observers will find it well worth the reading. It describes a series of wonderfully painstaking and comprehensive studies among apes and monkeys—unprecedented studies, too, for these were accomplished with the aid of a phonograph, and further by means of an experience of many weeks spent in an iron cage which the author had built and set up in the depths of an African jungle. The result of his observations, day and night, revealed, Mr. Garner claims, the existence, not only of an ape-language, but of different languages corresponding to the different varieties of the animals.

Boy Problem (The): A Study in Social Pedagogy. By William Byron Forbush. Introduction by G. Stanley Hall. The Sabbath Literature Co., Albany, N. Y. 5¾×8 in. 40 pages. Paper, 25c.

Christian Life and Theology. By Frank Hugh Foster, Ph.D., D.D. (Stone Lectures, 1900, Princeton Theological Seminary.) The Fleming H. Revell Co., New York. 5×7¾ in. 286 pages. $1.50.

These lectures undertake to verify the system of evangelical doctrine by the testimony of the Christian consciousness, as given both in individual experience and in its historical development. Their method is a searching analysis, particularly of conversion, and the person and the work of Christ. In the course of this Dr. Foster finds himself at issue with the Ritschlian school, especially as represented by Kaftan, and devotes much criticism to its positions. Two features of his argument require mention here; viz., the new form he has given to the old Protestant argument from "the Testimony of the Spirit" to the Scriptures, and the constructive use he has made of a critical history of doctrine. But it may be questioned whether a break of logic is not involved in an advance from the position that Christ has the value of God for the conscience, as the healer of the breach between God and the sinful soul, to the position that he has also the value of God for the understanding, as the Creator and Ruler of the Universe. Serious objection may also be made to the position in which he and Kaftan at last agree, that "the highest ethical idea of propitiation is just that of punishment." An adequate repentance "honors the law" (as the old phrase expresses it) much more than an adequate punishment. On this ethically higher ground Christ becomes the sinner's propitiation, by enabling him to an adequate repentance.

City Boys in the Country. By Clinton Osgood Burling. Illustrated. The Abbey Press, New York. 5×8 in. 229 pages. $1.

Concerning Children. By Charlotte Perkins (Stetson) Gilman. Small, Maynard & Co., Boston. 4½×7½ in. 298 pages. $1.25.

Every parent ought to read this book. The text is characterized by particularly sound sense and suggestiveness. The author's ideas are expressed with vivacity and a pleasantly dry humor; they will awaken at once a greater respect for the rights of children (so often affectionately outraged), and a more responsible interest in child development.

Cupid's Garden. By Ellen Thorneycroft Fowler. D. Appleton & Co., New York. 5×7¾ in. 296 pages. $1.50.

Cyclops of Euripides (The). Edited by John Patterson, B.A. The Macmillan Co., New York. 5×7½ in. 97 pages.

This Greek play is noteworthy as the only extant specimen of the satyric drama, so called from the employment of a chorus of satyrs, whose wanton and insolent as well as cowardly traits afforded amusement. The story of the play is borrowed from the adventure of Ulysses with the Cyclops Polyphemus in the Odyssey. A band of satyrs searching the world for Bacchus become captives to the Cyclops, and Ulysses, also a captive, makes them his accomplices in drugging and blinding the monster. Professor Patterson's design in editing this play is not only to make a textbook for the student of Greek, but also to call attention, by stage directions, translations, and explanatory side-matter, to its literary and dramatic features. The reader is referred to Shelley's translation.

Emmanuel: A Memorial Collection from Sermons of Charles Marion Lamson. The Pilgrim Press, Boston. 5½×8 in. 333 pages. $1.25.

This is a worthy though inadequate memorial of the late pastor of the old Center Church in Hartford, and President of the American Board of Commissioners for Foreign Missions. "Emmanuel," God with us, is the keynote of all these sermons, as it was of all of Dr. Lamson's preaching. They are not rhetorical, but plain and practical; not theological, but experiential and sympathetic; fine specimens of close and familiar pastoral preaching. They deal not only with the inner life but with the outward also, and often touch the spots of damage in our social life with protests against abuses and pleas for amendment. We wish that the volume included a biographical sketch, however brief.

Etiquette of Correspondence (The). By Helen E. Gavit. The A. Wessels Co., New York. 5×8 in. 214 pages. $1.25.

Eton. By A. Clutton-Brock, B.A. Illustrated. The Macmillan Co., New York. 5×7½ in. 246 pages. $1.50.

A condensed and well-arranged history and

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description of the famous college at Windsor, with many illustrations.

Four Seasons (The). By Edwin Osgood Grover. Alfred Bartlett, Boston. 4½×6¼ in.

An interpretation in a suggestive spirit of the four seasons, somewhat in the vein of Dr. van Dyke's "The Foot-Path to Peace," though lacking the finality of that notable compendium of the philosophy of life. Mr. Grover's interpretation is tastefully printed on four calendar pages, and is meant to serve as a reminder of what the seasons ought to mean.

Furniture of Our Forefathers (The). By Esther Singleton. With Critical Descriptions of Plates by Russell Sturgis. Illustrated. Part I. Doubleday, Page & Co., New York. 8×11½ in. 75 pages. $2.

This is the first part of what will unquestionably prove an immensely valuable and welcome book to all collectors of old furniture, and, we may add, to all possessors also, even if they be not collectors. The combination of descriptive matter by Miss Singleton with critical description by Russell Sturgis is an admirable one, and the total result is almost ideal. This first part covers only the seventeenth-century period as shown in the carved oak and walnut found in Virginia and the South. There will be eight parts altogether, and the division will be chiefly by locality, although the last three parts will deal respectively with the Chippendale and Sheraton period, with imported and domestic furniture since the Revolution, and with technical details for the collector and amateur. The illustrations are of positive beauty, and include photogravures as well as engravings and drawings.

Geer's Hartford City Directory. 1 vol. 893 pages. The Hartford Printing Company, Hartford, Conn.

The modern city directory, while an immense convenience, is usually about as dry-as-dust a volume as can be imagined. We go a little out of our way to review Mr. Geer's Directory because it is a successful effort to make such a volume a reference-book of value to the library and of interest to the citizens, as well as a mere compilation of names and addresses. In this volume, in addition to the usual directory features, there is a large amount of statistical information about the city of general value—pictures and official records of the various churches, for example; illustrations of the schools and educational institutions; vital statistics of the city for the current year, and the like. Indeed, it may be called really a City Year-Book instead of a city directory, and we think the plan on which it is carried out might profitably be adopted in other centers of population.

Heart of David, the Psalmist King (The). By Augustus George Heaton. Illustrated. The Neale Co., Washington, D. C. 5½×8¼ in. 389 pages.

The subjects of the four dramas which form the successive books of this volume, viz., David and Michal, David and Abigail, David and Bathsheba, David and Abishag, indicate the central interest around which the author has chosen to group the various characteristics of his hero. Many incidents of David's career and persons related to it are interwoven in the narrative with considerable skill and minuteness of detail. In a literary point of view these dramas must be classed as verse rather than poetry, and some faulty English occurs. The intrinsic interest of the subject, which the author has found in the leisure from the easel which he has devoted to the work of composition, will be an adequate recommendation to many readers.

Helps for the Quiet Hour: Prayers, Collects, Verses. Collated from Many Sources. By the Rev. Jesse Bowman Young, D.D. Eaton & Mains, New York. 4½×7 in. 167 pages. $1.

A collection of prayers and verses collated from many sources, with an introductory essay on the "Culture of the Devotional Life," the collection being designed to serve as a companion and guide for meditative hours.

History of Babylonia and Assyria (A). By Robert William Rogers, Ph.D., D.D., LL.D., F.R.G.S. Eaton & Mains, New York. 2 vols. 5¾×9 in. $5.

Most creditable to American scholarship are these two volumes, the product of original researches supplementing an ample acquaintance with the results gained by previous workers in this fascinating field of study. The recovery during the last century of the long-lost story of the great Semitic civilizations which perished ere those of Greece and Rome arose is an achievement not less memorable than those of modern astronomy. Professor Rogers devotes to this more than half of his first volume in a vivid relation of the successive advances of the explorers and the decipherers to the grand discovery of the sources of the lost history. Following this, and an account of the countries, the peoples, and the chronology, is the history proper. "When subjected," says he, "to the same tests and tried by the same canons of criticism, the Assyrian and Babylonian monuments yield as just and true a picture of their national history as the sources of Greek and Roman history." The most striking figure in the history is the ferocious Assyrian, whose savagery was never more than thinly veneered with the civilization appropriated from his victims. A close parallel appears between the downfall of Assyria and the downfall of Rome, a thousand years later, each as the prey of northern barbarians. Finally, with the capture of Babylon by Cyrus, the primacy in the march of civilization passes from the Semitic to the Japhetic race. The reader of this history will find the Old Testament record illuminated at various points, and luster shed on the figures of the prophets, especially Isaiah and Jeremiah. The Old Testament parallels to the history in hand are frankly treated. Professor Rogers holds that the Old Testament has been, on the whole, the gainer from Assyrian studies, while "the apologetic value of monumental testimony has often been greatly exaggerated."

History of the Church Known as the Moravian Church. By J. Taylor Hamilton. The Times Publishing Co., Bethlehem, Pa. 6×9½ in. 631 pages. $2.50.

This is a well-deserved memorial of two centuries of humble but glorious work. The Moravian Church has always been comparatively a little flock, but its praise is in all the churches. Gathered in 1457 of the evangelical

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element in the ancient church of Bohemia and Moravia, suppressed two centuries later by pitiless persecution, resuscitated in 1722 by Count Zinzendorf in the foundation of Herrnhut ("the Lord's Watch"), soon sending a vigorous offshoot to America at Bethlehem, Pa., founded in 1741, and now, next to Herrnhut, its principal establishment, it has been pre-eminent for missionary activity, especially in hard fields, among Eskimos, Hottentots, American Indians, and slaves. No church has in proportion to means and membership so noble a record. From the Moravian Peter Böhler, John Wesley derived the spiritual quickening that issued in his apostolic career. Twenty portraits of eminent Moravians accompany this narrative, and large space is given to personal incidents and interesting details. Issued in the bi-centenary year of Count Zinzendorf's birth, it traces the renewal and development of an ancient church, and the spread of its missionary labors throughout the world, as his memorial. The intentness of the Moravians upon essential Christianity, together with their respect for the rights of private judgment, their catholic spirit and evangelical simplicity, commend their history to all fellow-Christians.

Jesus Christ and the Social Question. By Francis Greenwood Peabody. The Macmillan Co., New York. 5×7¾ in. 374 pages. $1.50.

The comprehensiveness of Christ's character and the many-sidedness of his teaching have made him difficult to understand, because few men are comprehensive in character, or with capacity to see at once many sides of life. It might be said that Christ has been more often half understood than misunderstood; except that half understanding is often the worst kind of misunderstanding. It is not only true that "his tenderness of heart has obscured from observation his sagacity of mind;" but not less true that the intensity of his concern for the individual has obscured from observation his social teachings; his profound and vital spirituality has caused men to forget the practical and ethical character of his teaching; his positiveness has been mistaken for dogmatism, and the giver of life has been read as though he were a giver of laws. The tendency of past times has been, if not to overestimate the theological aspect of Christ's teaching, certainly to underestimate the sociological aspect. Dr. Peabody's volume is an admirable counterpoise to this theological tendency of past interpreters. It is sympathetic, broad, interpretative; it is spiritual without being mystical, rational without being rationalistic, ethical without being legal. It is, as its title indicates, partial; that is, it concerns itself only with Christ's social instructions; but it is comprehensive and catholic in its spirit. The author is evidently desirous to interpret Christ, not to read his own notions into Christ's instructions. He who desires to get in compact space the teachings of Jesus Christ, both theological and sociological, both spiritual and ethical, cannot do better than read first Professor G. H. Gilbert's "The Revelation of Jesus" and then Professor F. G. Peabody's "Jesus Christ and the Social Question," and finally a harmony of the Four Gospels in the light of these two volumes. The two combined would make admirable text-books for an adult Bible class, or, if coupled with other and larger treatises, for a theological seminary course.

Last Songs from Vagabondia. By Bliss Carman and Richard Hovey. Small, Maynard & Co., Boston. 4¼×7 in. 79 pages. $1.

This volume of verses is in the vein of its two predecessors, "Songs from Vagabondia" and "More Songs from Vagabondia." The two poets are at one in harmony of mood rather than in quality of poetic gift. Mr. Hovey was the more facile, but Mr. Carman is distinctly the more poetic. It is upon his contribution to this volume that attention instinctively fastens. He is not always a careful workman, he is not always sufficiently self-critical, but at his best he is a poet of very unusual quality. He has the gift of the imagination, and this stamps him as a real singer, not simply a writer of facile verse. One finds in this volume the breadth of view, the spontaneous joy, the unexpected outlook, and the felicity of touch which betray the true poet.

Last Years of St. Paul (The). By Abbé Constant Fouard. Translated, with the Author's sanction and co-operation, by George F. X. Griffith. Longmans, Green & Co., New York. 5×7½ in. 326 pages.

Not only the story of Paul, but the story of the principal events and personages of the fifteen years ending A.D. 70, is related here in a narrative of very diversified interest. The later Pauline Epistles, and also those of James, Peter, and Jude, are interwoven with it. As a faithful son of the Church of Rome, the author relies much on tradition, and eschews historical criticism as rationalistic. He does not hesitate to name June 29, 67, as the day when Peter and Paul suffered martyrdom, and to describe the Epistle to the Hebrews as written by some one to whom Paul had intrusted its composition and furnished its plan and subject matter. Nevertheless, it is an interesting book.

Life and Letters of Phillips Brooks. By Alexander V. G. Allen. Portraits and Illustrations. E. P. Dutton & Co., New York. 2 vols. 6×9 in. $7.50.

Reserved for later notice.

Lives of the Painters, Sculptors, and Architects. By Giorgio Vasari. In Eight Vols. The Macmillan Co., New York. Vols. IV. and V. 4×6 in. 50c. each.

Masque of Judgment (The): A Masque-Drama in Five Acts and a Prelude. By William Vaughn Moody. Small, Maynard & Co., Boston. 4¾×7½ in. 127 pages. $1.40.

Reserved for later notice.

Method of Evolution (The). By H. W. Conn. Illustrated. G. P. Putnam's Sons, New York. 5¼×8 in. 408 pages.

That Darwin discovered God's method in creation very much as Columbus discovered America, leaving much more of it to be discovered, has for some time been felt by naturalists. Few of them now regard natural selection of congenital variations as an adequate explanation of the origin of species. Supplementary theories have been added, especially the theory of Isolation and the the-

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ory of Organic Selection, both of which Professor Conn discusses. The younger naturalists, however, realize that the inductive study of facts, rather than the discussion of theories, gives promise of satisfying the yet unanswered questions concerning the nature and the cause of variations. As a representative of such students of nature Professor Conn has here presented a lucid review of the subject of evolution, as they are viewing it while exploring its still hidden secrets.

Mosses with a Hand-Lens. By A. J. Grout, Ph.D. Illustrated. Published by the Author, Flatbush, N. Y. 5½×8½ in. 74 pages.

This is the most thorough study of the special topic to be found anywhere in small compass. The photographic illustrations and drawings identify the numerous forms of mosses in a most satisfactory way. The book is non-technical, and in its field will have the same value that in another and larger field "How to Know the Wild Flowers" possesses.

New Dictionary of Foreign Phrases and Classical Quotations (A). Edited with Notes and Introduction by Hugh Percy Jones, B.A. The J. B. Lippincott Co., Philadelphia. 5¼×8 in. $3.

A very thorough piece of work, as might be expected from its editorship, with over five hundred pages of closely printed but legible type presenting many thousands of extracts from the classic authors and also from the modern Continental literatures. The plan includes not only quotations properly so called, but common phrases, and in this respect we think the author has carried his plan a little too far. What, for instance, is the advantage of including such German phrases as "Guten Abend" and "Herr," and elaborately explaining to the reader that these phrases mean "Good evening" and "Mister"? In a popular phrase-book for travelers' use this would be quite correct, but in a dictionary of phrases and quotations intended as a book of reference it seems quite useless.

New Education Readers: A Synthetic and Phonic Word Method. By A. J. Demarest and William M. Van Sickle. Book Two. The American Book Co., New York. 5¾×7 in. 144 pages.

New Practical Speller. By James H. Penniman. D. C. Heath & Co., Boston. 4¾×7 in. 154 pages. 20c.

One of Ourselves. By L. B. Walford. Longmans, Green & Co., New York. 5×8½ in. 448 pages.

Mrs. Walford has a pleasant vein of gentle humor, and she writes of English social life with knowledge and taste. This story, like most of her others, has nothing in it of vital importance, either in character or in action, but it may be read with a very considerable degree of mild entertainment, and it never offends in the direction of sensationalism.

Ovid—Selected Works. Edited by Frank J. Miller, Ph.D. The American Book Co., New York. 5×7½ in. 528 pages. $1.40.

It is not often that a college text-book is put into such excellent library form as we find here. The text is edited by Professor Miller, of the University of Chicago, and notes and vocabulary are carefully and fully provided. The illustration is notably suited to the purpose, and in every way the book is worthy of a permanent place on the library shelves of the school.

Outlines of the History of the English Language. By T. N. Toller, M.A. The Macmillan Co., New York. 5×7½ in. 284 pages. $1.10.

It is the evolution of our mother tongue that these "Outlines" describe. Our modern speech summarizes what these unfold. The traces left by historical changes; the marks left by the influences of war, religion, commerce, discovery; the contributions of the several streams of life whose influence produced the English people; the rise and growth of English literature through more than a thousand years; the grammatical as well as literary development of the language; the social life of the people as illustrated by their tongue—these, with many a particular of special information dear to the student of words, make up the substance of this well conceived and executed work.

Pandita Ramabai: The Story of Her Life. By Helen S. Dyer. Illustrated. The Fleming H. Revell Co., New York. 5×7¾ in. 170 pages.

The story of a wonderful life, still in the mid-career of high usefulness, is here related. Something of the work begun by Ramabai for the redemption of child-widows from the curse to which the Hindu religion consigns them is known to most reading people in this country. How she was prepared for it, introduced to it, and has carried it on against fearful odds, is here told in a plain recital of facts that touch the heart with admiration, pity, and indignation. The story of Ramabai, the only Hindu woman whom learned Hindus have honored with the title of "Pandita"—a term equivalent to our doctorates of letters, law, and philosophy combined—should be known to all American women. Nor is there a more telling confutation of the Swamis who recommend Hinduism to us than her story furnishes.

Principles of Social Progress (The). By James Bale Morman, A.B. E. Darrow & Co., Rochester, New York. 5¼×8 in. 240 pages.

Put Up Thy Sword: A Study of the War. By James H. MacLaren. The Fleming H. Revell Co., New York. 4½×7¼ in. 191 pages. $1.

Mr. MacLaren's book consists mainly of an epistolary discussion by two friends, Messrs. Brawn and Brain, of the justifiableness of war, Brawn for the affirmative and Brain for the negative. Each adduces some questionable arguments, but Brain wins, as the author intends. Thoroughly respecting his spirit, we have little patience with any reasoner who regards the applicability of an abstract principle, such as the contrariety of war to the spirit of Christ, as unlimited by actual conditions in circumstances. Only such a fallacy could conduct Mr. MacLaren to the conviction that the Christian press is so reddened with blood that it can no longer deserve the Christian name.

Renaissance Masters. By George B. Rose. (Second Edition.) G. P. Putnam's Sons, New York. 5×7½ in. 220 pages.

The new edition of Mr. Rose's "Renaissance Masters" is distinguished by a capital study of Rubens, added to the painters already

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treated—Raphael, Michelangelo, Leonardo, Titian, Correggio, and Botticelli.

Republic of America (The). By the Rev. L. B. Hartman, A.M., D.D. (Second Edition.) The Abbey Press, New York. 5×8 in. 116 pages.

Royal Houses of Israel and Judah (The): An Interwoven History, with a Harmony of Parallel Passages. By George O. Little, D.D. The Funk & Wagnalls Co., New York. 6½×9 in. 329 pages. $3.

The plan of this book will appear from a specimen, taken at random. On page 60 is given the story of the moving of the ark from the house of Obed-edom, interwoven of the two narratives in 2 Samuel vi. and 1 Chronicles xv. and xvi., including Psalm cv. as given in the latter. Facing this, on page 61, the two narratives are separately given in parallel columns, so spaced that similar parts correspond line to line, and the Psalm is also given in the differing versions of the Psalter and the Chronicles. In this exact typographical juxtaposition of the parallel accounts the present volume improves upon the recently published harmonies of Crockett and Wood. The author, however, does not note that Psalm cv. is undeniably of no such early date as the narrative of Chronicles refers it to. Where dates occur, both the traditional and the revised chronology are given. Otherwise, modern criticism is unmentioned, except in an appendix on Chronology, and one on the duplicated incidents in Samuel, where the author is at issue with critics who find here two interwoven documents. It is a very convenient book for ready reference.

Sanity of Mind. By David F. Lincoln, M.D. G. P. Putnam's Sons, New York. 5×7¾ in. 197 pages.

The well-established fact of a startling increase of insanity in civilized countries invests with interest the advice here given on the means of neutralizing the tendencies to it. After showing the nature of mental derangement and the phenomena and causes of degeneracy, Dr. Lincoln exhibits the preventives in education and self-education. His judicious, practical counsels deserve wide hearing, particularly from a large number of people who must confess that they have not attained that self-control which is the sign of entire sanity, as well as from those who, as parents or teachers, need to understand the relation of early training to mental soundness. In a final chapter on Social and Civic Duties, Dr. Lincoln holds that the State which requires children to be schooled impliedly claims the right to require that they shall be well born. There must be a public sentiment, however, before there can be laws to prevent the evil, the misery, the ruin, and the crime propagated by the unrestricted marriage of defectives.

School Speaker and Reader (The). Edited by William DeWitt Hyde. Ginn & Co., Boston. 5×7½ in. 474 pages.

The editorship of a man of such broad culture and sound literary tastes as President Hyde, of Bowdoin, insures freedom from the poor and trite selections found in so many books of the kind. A glance at the table of contents shows the names of many authors who have attained eminence only within a few years, as well as the names of those who have already become classics in English and American literature. We can commend the book as one of the best of its kind we have ever seen.

Select Minor Poems of John Milton. Macaulay's Essay on Addison. Macaulay's Essay on Milton. Illustrated. Edited by Albert Perry Walker, M.A. (Heath's English Classics.) D. C. Heath & Co., Boston. 4¼×6½ in. Introduction price, 25c. each.

Shakespeare's Sonnets. (The Lark Classics.) Doxey's, At the Sign of the Lark, New York. 4¼×5½ in. 166 pages. 50c.

Shorter Course in Munson Phonography (A). By James E. Munson. G. P. Putnam's Sons, New York. 4½×7 in. 236 pages.

Sphinx and Other Poems (The). By William Henry Hudson. Elder & Shepard, San Francisco. 4¼×6½ in. 59 pages.

Reserved for later notice.

Story of Cyrus (The). Adapted from Xenophon's Cyropædia. By Clarence W. Gleason, A.M. The American Book Co., New York. 5×7½ in. 202 pages. 75c.

This volume deserves the attention of teachers who have to do with pupils in the first year of their Greek. It is a judicious abridgment of Xenophon's "Cyropedia," simplified here and there to meet the needs of beginners, and accompanied with exercises in Greek composition.

Struggle for Religious Freedom in Virginia: The Baptists. By William Taylor Thom. (Johns Hopkins University Studies in Historical and Political Science.) The Johns Hopkins Press, Baltimore. 6×9½ in. 75c.

Surveys: Historic and Economic. By W. J. Ashley, M.A. Longmans, Green & Co., New York. 5×8 in. 476 pages. $3.

Thought Reader (The). By Maud Summers. Ginn & Co., Boston. 5½×7½ in. 114 pages. 35c.

Twentieth Century New Testament (The): A Translation into Modern English from the Original Greek. In Three Parts. Part II. The Fleming H. Revell Co., New York. 4¾×7¼ in. 380 pages. 50c.

Though this is a translation and not a paraphrase, it will serve for many readers the purpose of a paraphrase by its substitution of modern phraseology for expressions that have lost their ancient meaning. "Saints," for instance, though an exact translation of the Greek, has irrecoverably lost its original sense, which can only be conveyed by the term "Christ's People," adopted in this translation. While the classic English of the current versions cannot be superseded, it can certainly be illuminated, as it is here. Our chief criticism upon the translators, who have done their work very well, is—and a large body of British opinion agrees with us—that they would have done better to follow the judgment of the American Revisers in some important passages, *e.g.*, Romans ix., 5, Philippians ii., 6. Among minor matters, we think a work of this kind should not retain the old translation, "jesting," in Ephesians v., 4, where the original εὐτραπελία, as Trench has demonstrated, denotes only unclean jests.

When Rogues Fall Out. By Joseph Hatton. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 319 pages. 50c.

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Correspondence

Is the Corollary Logical?

To the Editors of The Outlook:

Permit me to express my very great admiration for your survey of the Nineteenth Century in The Outlook of December 29. The various appreciations impressed me as remarkable for their breadth of sympathy and their nice discrimination. May I, however, without seeming to criticise even while I commend, say that the passage in the entire series of articles which impressed me as the most timely and significant was that where, speaking of the development of nationalism, your contributor wrote: "Grouping these events together, we may safely deduce from them, as one of the results of the century, that communities occupying contiguous territory and possessing the same racial and linguistic peculiarities belong, under the divine order, to one political organism." It is, I suppose, a logical corollary of this proposition that communities which are geographically, racially, and linguistically antipodal do not belong to one political organism, "in the divine order" or in any other. "The bearings of this observation lays in the application on it."

JOHN W. CHADWICK.

Brooklyn, N. Y.

"Church or Sect?"

To the Editors of The Outlook:

In your issue of December 8, 1900, there is a very interesting article with the above title; but I do not feel it right to pass over the remarks of President William De Witt Hyde in regard to the Universalist denomination without an effort to put the writer and the readers of the article in the way of seeing the injustice of such an estimate of that denomination as therein put forth. The Universalists have, I acknowledge, "harped" pretty emphatically and *successfully* on one "issue," bringing out of that one string sweet strains of the Fatherhood of God and the brotherhood of man and the final salvation of all through attained holiness. They have succeeded in leavening most other denominations with love of the same sweet strain. But when the writer speaks of their "underestimate of the weight of moral responsibility," I must strongly object. Statistics of crime will not confirm the fact that Universalists are careless of moral responsibility. The teaching of their catechism, taught to their children, "For every sin which I commit I must suffer the consequence, either in this world or the world of spirit," does not seem adapted to promote an "underestimate of moral responsibility." The short "Universalist Declaration of Faith"—(1) The Universal Fatherhood of God, (2) the spiritual authority and leadership of his Son Jesus Christ, (3) the trustworthiness of the Bible as containing a revelation from God, (4) the certainty of just retribution for sin, (5) the final harmony of all souls with God—I think many candid people would esteem as worthy to stand side by side with the simple and comprehensive confession and covenant suggested by the writer of the article so admirable in many respects.

Philadelphia. J. F. G.

Calendar Oddities

To the Editors of The Outlook:

The close of the civil century seems an appropriate time for noting a few peculiarities of the calendar and certain differences in marking off its parts. The discussions of a year ago served to show that years of the civil century are ordinal numbers and that A.D. 1900 should be interpreted the 1900th year, and is equivalent to what would be called 1899 in the age of a tree, for age is always expressed in cardinal numbers.

The practice of astronomers in reckoning dates is, however, different from that of historians. It is the custom for astronomers to affix the signs for subtraction and addition to contrast dates before the Christian era with those subsequent to it; thus −10 refers to a date before, and +10 to a date after, the era. But astronomers make the beginning of the era 0, and leave a space of two years between −1 and +1, as is required in mathematics. The +1 year of the astronomer is 1 A.D. The 0 year is 1 B.C., and the −1 year is

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the year 2 B.C. From this it appears that astronomers are using cardinal numbers instead of ordinal, and the year 1900 is the beginning of the *astronomical* twentieth century.

It is perhaps no more out of place for the astronomical century to begin a year before the civil century than for the astronomical day to begin twelve hours later than the civil day. With the astronomer January 1, 1901, begins at noon of that civil day instead of the preceding midnight.

A more serious element of confusion is found in habits of civil reckoning, especially that of reckoning decades. The years 1870, 1880, and 1890 have been commonly referred to as the opening years of new decades, for they are the beginning of decades in the 1800 series. Yet they are a year in advance of the opening of the corresponding nineteenth-century decades. The first decade of the 1900 series began with the year 1900, but the first decade of the twentieth century begins with 1901. The civil century seems, therefore, an awkward mode of marking time, being a year out of harmony with the customary division of time in decades as well as a year different from the astronomical century.

It may be well to notice also that in civil reckoning the hours, minutes, and seconds are expressed in cardinals; but days, months, and years are ordinals. It is no wonder that with such a calendar much discussion has risen as to the time when the new century is to begin.

FRANK LEVERETT.
United States Geological Survey,
Ann Arbor, Mich.

Expansion and Growth

To the Editors of The Outlook:

Your special commissioner in the Philippines makes use of the expression, now becoming somewhat threadbare, "When a nation ceases to expand, it begins to contract." This has been crystallized into a maxim (no pun intended); yet it may be hoped that one is neither a traitor to his country nor to his party who applies the wedge of doubt to the fissure of uncertainty to cleave the false from the true.

The saying referred to certainly meets our optimistic approval so long as we are the nation expanding at the expense of the other fellow. But where will the end be, and what the result, when this small globe is parceled out among the strongest Powers? When there can be no more expansion, does it follow that the surviving nation must take "the downward course which leads to death"? The question answers itself. A nation or a municipality cannot be likened to a man or a tree. The latter, in the course of nature, have their periods of growth, maturity, and decay. A nation should rather be likened to a coral reef; the individual organisms die, but succeeding multitudes continue their work, and the reef becomes an island, and the island perchance a continent.

History can be quoted to establish pretty nearly any position that any writer wishes to take. But the opinion of some is that in Rome's day of trial the blood and treasure expended in expansion would have been of more value at home; that the same is true in later days of Spain; that the efforts of the First Napoleon toward the expansion of France resulted in humiliating military and financial disaster; that the most perfect type of a republic to-day is little Switzerland, with no chance of expansion in any direction; that the word "expansion," as applied to the growth of man or nations, should and does in its truest sense mean the conquering of and the application to our needs and growth of the resources of nature.

The wresting of the North American continent from its aboriginal possessors, and its transformation from a vast game preserve into the granary of the world, seems legitimate, as may in time the culture of cabbage in your Central Park, or the passing of the possession of the vast uncultivated estates of the Old World to those entitled to them under the divine right of hunger. But the soil in the Philippines, as in China, is occupied and tilled by their native population. The Anglo-Saxon farmer has no moral right there. And if we have no right to possess the heathen's soil, what better claim have we to take his markets? Claude Duval stands higher in popular esteem than Pecksniff. Let us avoid the sin of hypocrisy, and, if we must emulate the deeds of our Viking forebears, state boldly and at once that the distant parts of the earth are "our meat" because we have the men and the guns to prove it; or else, as heretofore, expand along the lines of

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least resistance, and within the limits decreed by nature.

Fergus Falls, Minn. C. J. W.

A New Way to Treat Strikes

To the Editors of The Outlook:

In the Philadelphia "Public Ledger" of December 31 appears the following item:

> Scranton, Dec. 30.—The ending of the electric railway strike, which to-day began its second week, seems near. To-day word was sent the strikers' Executive Committee from General Manager Silliman's office that President Clark and the General Manager, with several of the local stockholders, would like to meet the whole body of employees and talk the matter over with them. Accordingly a conference was arranged for to-night, and it is now in progress. . . .
>
> This morning the strikers attended service at Elm Park Methodist Episcopal Church. The pastor, Dr. C. M. Griffin, said their demands seemed justified by existing conditions, commended the men for their good order, and hoped they would win. He urged all hearers not to ride upon the cars while the trouble continued. General Manager Silliman was also present at the services.

I do not remember ever before to have heard of an instance where any large body of strikers were invited to be present, as such, in a religious gathering for the express purpose of bringing their wants in touch with the church and extending to them the advice and sympathy of the pulpit. I regard it as a distinct advance both for the working people and the church, an advance full of promise to both.

There has been much profound consideration of the question of the ever-widening gap between the church and the working people, and one who is in touch with industrial conditions does not wonder so much that the masses of the toilers do drift away, as that they have not gone faster and farther.

It has been the general feeling among the working people that, when they have sought for relief, the church was usually on the side of the employer, and kept discreetly silent for fear of the loss of pecuniary support if it espoused the cause of the working classes. But better things are coming when the men and the general manager will go to the same church and listen to the same sermon, and the preacher has the sincerity and courage to address both in the teachings of Him who came to bring peace on the earth.

When the men must go to a tavern, or a hall over a tavern, to hold their meetings, is it to be wondered at that the saloon influence corrupts them? If they are wrong, where so appropriate a place to set them right as in the schools of Jesus of Nazareth? If they are right, who so properly should espouse their cause as the teachers of the gospel of righteousness? If there are elements of both right and wrong, who ought to be so able to advise, counsel, and help as men whose lives are consecrated to the work of uplifting the human race? I may add that, in my experience of thirty-five years in connection with the coal, iron, and railroad interests of Pennsylvania as an employer or superintendent, there has probably never been a strike that did not have in it some elements of righteousness.

Eagle's Mere, Pa. B. G. W.

New York's Problem

To the Editors of The Outlook:

Allow me to cast the following into the civic caldron from the seething of which the burghers of Manhattan so confidently expect a purifying medicament to come.

In seeking to eliminate evil from a community, as is now being done in the city of New York, there are two ways of proceeding; by one only temporary relief can be realized, while by the other, if strenuously followed, the civic ulcers can be lifted out by the roots. The first is the usual way, and the people of that great city will probably, as heretofore, place their hopes upon it. It is for them to grapple with effects, and, after brightening up the exterior, think there is sufficient reason to congratulate themselves on having brought the reformation to a successful issue. A Tweed has been sent to prison, but the undercurrent of corruption flows on with unabated force, to break at the surface some day, having a Platt or a Croker confidently, even defiantly, riding its topmost crest.

The other way is to attack the causes which breed the vile manifestations such as are now agitating the good citizens of the metropolis. If this argument were applied to a diseased human body, the invariable reply would rightly be, That is axiomatic. A doctor would be scorned from his profession who only treated the irruption that might result from a scrofulous diathesis. But when the body politic is diseased, the minds of men seem to

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concentrate upon the surface indications, and he is indeed a bold reformer who dares proclaim to his fellow-citizens that conditions must be so changed as to eradicate the causes.

Fear of change, politely called conservatism, the paralyzer of nations, invariably stands across the path when radical treatment of corruption in a city or a State is contemplated, and, by its cry of the sacredness of vested rights, effectually blocks the way until outraged decency is driven to desperation and proceeds upon a rational line of action, as in Glasgow, Manchester, and many other European cities.

That the moral rights of the whole citizenship must take pre-eminence of individual rights should be the active principle in all reformatory movements. Unless this is done in New York, the dethronement of Croker will bring no permanent good, will end in another fiasco.

The sources of corruption there, as in all large cities, are the franchises and the saloons. The remedy is for the people to take possession of the street-car systems, the gas, telephone, and electric light plants; close all the saloons and establish dispensaries; and, lastly, but of the greatest importance, inaugurate direct legislation, including the imperative mandate or recall, as recently adopted in Los Angeles, Cal.

The carrying out of such a programme requires more determination and persistency than are usually available, but in no other way can the politics of New York be purified. J. O. T.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

1. Kindly name some authors whose attitude towards the Bible is similar to that of Matthew Arnold. 2. Name the best estimate of St. Paul in the light of modern research and criticism. F. Y. G.

1. Matthew Arnold's attitude towards the Bible includes such various elements that it is difficult to liken any other writer to him, though many agree with him more or less. For instance, it is far to seek for another who combines with so free a hand an advocacy of the genuineness of the Fourth Gospel. 2. See A. Sabatier's "The Apostle Paul and His Doctrine" (James Pott & Co., New York, $2).

Please mention the best half-dozen books treating primarily the Resurrection and secondarily the Christian doctrine of immortality, and oblige "EASTER."

"Resurrection of Our Lord" (Macmillan, New York, $2.75); "Man and the Spiritual World" (G. W. Jacobs, Philadelphia, $1.25); "Beyond the Shadow" (T. Whittaker, New York, $1.25); "The Problem of Immortality" (Macmillan, $4.50); "A Study of Death" (Harpers, New York, $1.50); "Immortality and the New Theodicy" (Houghton, Mifflin & Co., Boston, $1).

Please mention the best brief but comprehensive works on the following subjects: (1) The Oxford Movement in the middle of this century. (2) The history of science and scientific thought and of invention during the century. E. H. A.

1. "Five Great Oxford Leaders" (Macmillan Company, New York, $1.75). 2. "Story of the Nineteenth Century" (Harpers, New York, $2.50), "Progress of Invention in the Nineteenth Century" (Munn & Co., New York, $3).

Please let me know what to read, and where can be had literature of the Higher Critics in reference to Bible teaching. P. T. W. S.

See Professor Batten's "Modern View of the Old Testament" (James Pott & Co., New York, $1.25); Dr. Horton's "Revelation and the Bible" (Macmillan Company, New York, $2); Professors Bennett and Adeney's "Introduction to the Bible" (T. Whittaker, New York, $2).

Be good enough to tell me whether you would advise me to read Spencer's (Herbert) works—especially his Ethics—or not. I am desirous of having a comprehensive education; but nothing would compensate for a disturbance of my faith in Christian doctrines. R.

We advise you by all means to read Spencer's "Data of Ethics," but to read something else first, as Spencer presents simply one hemisphere of the subject, and that the lower, in such a way as to give the impression that it is the whole. Read Muirhead's "Elements of Ethics" (Scribners, New York, $1), then Spencer's "Data," then Bixby's "Crisis in Morals," of which a new edition is coming out.

Who is the author of "Old wood to burn, old books to read, old friends to trust"? L. V. F. W.

Lord Bacon, in his "Apothegms," says: "Alonso of Aragon was wont to say, in commendation of age, that age appears to be best in four things—old wood best to burn, old wine to drink, old friends to trust, and old authors to read."

We would refer many, who have written to us during the year for such a thing, to a series of Lessons on "the History of the Bible, covering not only the origin of the various writings, but the sifting and choosing of them, the preservation of them in manuscripts, the many translations, ancient and modern, the various uses and interpretations of the Bible in ancient and modern times, and the influence which it has had in the world." The book whose description is here copied from its announcement is a little larger than the catechism, "Christian Teaching," which we commended a year ago, and may be procured from the author of the same, the Rev. W. J. Mutch, Ph.D., New Haven, Conn., for fifteen cents. It is intended for pupils twelve years and upward. For younger pupils a simpler course is in preparation.

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